The Missionary Herald

VOLUME CIII MAY 1907 NUMBER 5

AS this number goes to its readers the delegates will be assembling for the Centenary Conference of Protestant missions in China, which opens at Shanghai, April 25. Dr. Arthur Smith's article will be welcomed as a forecast of this important event, and prepare the way for the reports which we hope to publish later. The several American Board missions in China will be well represented at this conference, and besides we are to have in attendance the members of the Deputation and our traveling District Secretaries.

The Shanghai Conference

MR. WELLESLEY C. BAILEY, the superintendent of the British Mission to Lepers in India and the East, has been making a tour with his wife of their field of work in India. Sholapur was one of the places so visited. Mrs. Bailey writes to their magazine, *Without the Camp*, of their delight at their reception at Sholapur and of what they found there. Meetings were arranged for them, a dinner was given in their honor, the lepers' band played for them, and a tree was planted in recognition of their coming. Their visit lasted three days, during which they made careful examination of the asylum. They went over it with Mr. Gates as guide, inspecting the dwellings and finding them neat and clean as could be desired, investigating the wee cooking places behind the houses, admiring the little gardens, and making themselves acquainted with the people and the place. They make special mention of the splendid well.

Our Sholapur Asylum for Lepers

The suffering and the horror of the plague cannot be glossed over, but kindly care and Christian faith have so brightened the lepers' lot that they seem a happy community, knowing even laughter and play. "My last sight of the Sholapur Asylum," says Mrs. Bailey, "was a pair of fingerless, almost handless stumps, raised in salaam. Poor people! Thank God that they have such a place and such a friend as Dr. Keskar. All the missionaries take a great interest in them and visit them from time to time."

THE twenty-fourth annual gathering of missionaries from all evangelical missionary societies and from all lands is to be held at Clifton Springs, N. Y., June 5–11, 1907. As heretofore, the hospitality of the sanitarium and village provides for the entertainment of all past and present foreign missionaries and for all actual appointees of the Boards. There are now about 1,100 members in the union, but as only those at home or on furlough can attend, not more than 150 are expected. Days of royal fellowship and of high thinking upon the great concerns of the Kingdom are in store for those who go. The topic for this year is in line with the thought of Secretary Patton's article in this number, "The Speedy Evangelization of the World."

The International Missionary Union

THE special correspondent of the *North China Daily News*, as quoted in the *Japan Weekly Mail*, furnishes this unsolicited testimony as to the effect of the missionary's presence in China. It will be noticed that it differs somewhat from the common journalistic notion: —

What the Famine Shows

"Throughout my travels I did not experience any manifestation of that

anti-foreign feeling which is commonly supposed to exist amongst the mass of the inhabitants of the interior. Beyond a very natural curiosity, which would be evidenced in any country in the world in similar circumstances, the demeanor of the people of Kiangpeh would not discredit the highest forms of civilization.

"I am persuaded that this is in a great measure due to the action of the few missionaries throughout the district, who are gentlemen of the most estimable character, and worthy of the great calling to which they belong. The influence of these men, who sacrificed many, and in some cases all, of the amenities of civilized existence for the purpose of carrying on their work amongst a people who will inevitably benefit enormously thereby, is a credit not only to themselves and the organizations to which they belong, but to that Western ideal which China must ultimately absorb if she would make herself worthy and safe in the family of the nations."

A Seaside Rest

MISSIONARIES of whatever denomination, who may desire a brief resting place in summer, are reminded of the "Minnie Seaside Rest" at Old Orchard Beach, Me., which through the kindness of Mrs. Charles Green, of Baltimore, Md., has been placed under the care of the American Board. The house will be opened about July 1, and will be under the same excellent management as last year. Inquiries may be addressed to Secretaries of the American Board, Congregational House, Boston, or after June 20 to Mrs. Green at Old Orchard.

A Suggestion from the Field

DR. H. N. BARNUM, of Harpoot, Turkey, writes to *The Congregationalist*, urging that as the laymen's commission starts out on its tour of inspection of mission fields it should not overlook the places remote from the routes of travel. Both for the sake of what they can see and what they can render, these representatives of American Christianity should plan, some of them, at least, to visit the interior stations, where both the missionaries and the native Christians need the cheer and inspiration of their visits. It will mean a little more effort, but perhaps it will mean also not only a clearer seeing of missionary work, but a most important doing of missionary work.

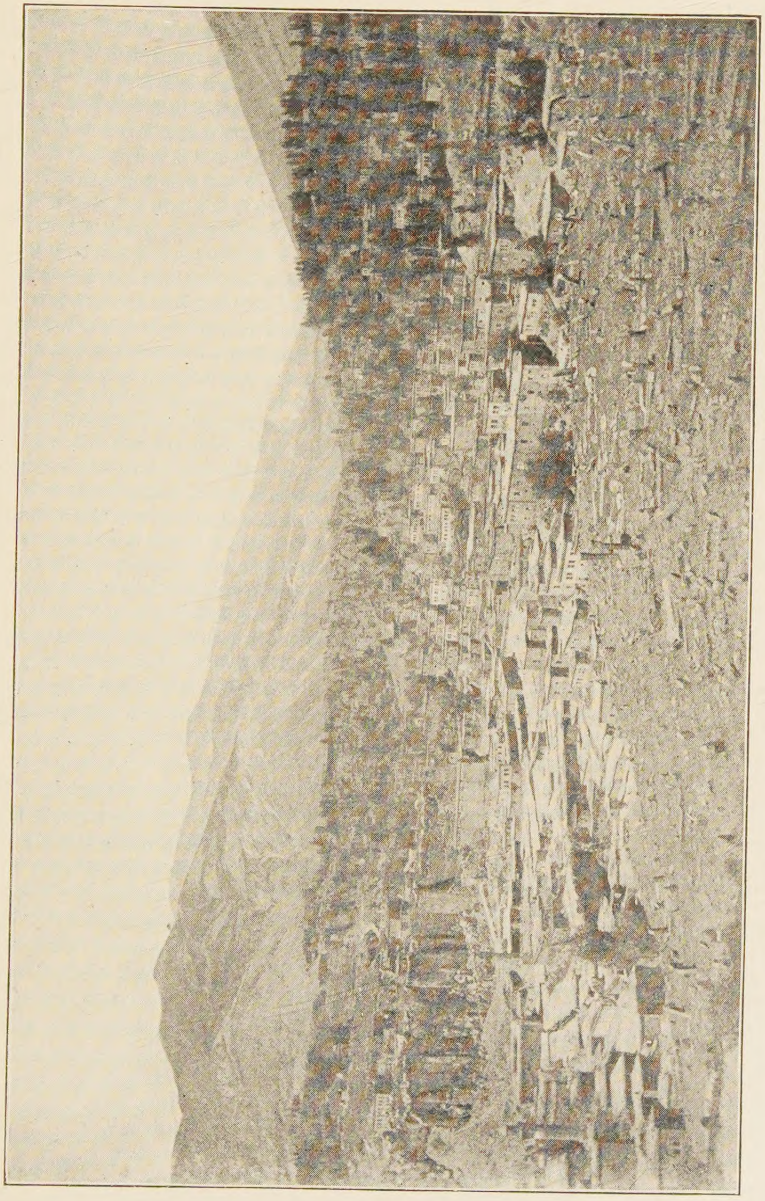
A Pioneer Missionary Gone

TIDINGS come of the death of Mrs. Mary Castle, widow of the late Samuel Northrop Castle. Mr. Castle went to the islands in 1837 as one of the "seventh re-enforcement," to become secular agent of the American Board mission in the Sandwich Islands. After the death of his first wife Mr. Castle married her sister, Miss Mary Tenney, and brought her to Honolulu in March of 1843. Only once, and that thirty years ago, did Mrs. Castle visit the mainland. During the years of her long life it is recorded that "she has blessed not only her own family and her neighbors of every race whom she loyally loved, but many in different lands — Japan, China, India, Africa, and Spain — who have been recipients of her practical sympathy and help." Everywhere she was known as "Mother Castle." The *Pacific Commercial Advertiser*, in commenting upon her death, declares that "the most crucial part of the progress of Hawaii has been benefited by no two lives more than by Mr. and Mrs. Castle. Their end was peace and their works do follow them."

The Bitlis Catastrophe

"AT ten o'clock in the forenoon of March 29 there burst upon us unannounced the worst earthquake witnessed in forty years." So begins the dispatch in which our missionary at Bitlis, Rev. Royal M. Cole, announced the calamity which has befallen that city. For days the series of shocks continued, bringing down roofs and walls until 300 buildings were destroyed and thousands of others damaged. We have not yet received particular information, but the general message tells of distress

and impoverishment throughout the city and suburbs. Funds for temporary relief are being cabled by Treasurer Wiggin as they are received. We must wait to learn what may be needed for repair of mission losses. It is understood also that *The Christian Herald*, which generously makes such calamitous needs its special care, plans to issue an appeal for help for Bitlis. The situation puts another and heavy burden on our overworked missionaries there. Our sympathies go out to them and to the people of the desolated city. Let us render such help as is desired.



PART OF BITLIS, LOOKING NORTH FROM NEAR MISSIONARY HOUSES

On the middle left is the old citadel, said to have been built in the time of Alexander the Great. Back of it, at extreme left, the two-story building is the soldiers' barracks.

What Deputation Visits Accomplish

As this issue is going to press comes a letter from Dr. I. J. Atwood, of Fencho-fu, in the Shansi Mission, dated March 3, which shows so clearly one value of Deputation work that room is made for it here: —

"Just a note to tell you of the joy that has come to us with the Deputation. On Wednesday, February 27, Dr. Barton met our Chinese Christians at three o'clock in the afternoon, with Dr. Ament as interpreter; and the impression made on the Chinese was most satisfactory. He brought greetings from American and Japanese Christians and left a real and lasting impression on their hearts. His instruction to them that the Board expects no remuneration for the bringing of the gospel, but hopes to see them passing it on to their fellow-countrymen, was well received and immediately put into practice. Just the few days since the company started for Tai-ku have seen a wonderful transformation among our Christians in the way of mutual helpfulness. There are sure signs of a new era in the history of the mission here, for which we thank the Lord and the friends who have been willing to spare Dr. Barton from the Rooms for so long a journey. May the Lord bless all his labors and give him strength for his great work!"

Twenty Years After

In 1885 a slave dhow was captured off the coast of Africa, and a large number of released slaves, including some children, were brought to Bombay. Twenty-nine of these children were put into the Industrial School at Sirur, under the care of Rev. Richard Winsor. Five of these boys completed their four years' training, and at the age of seventeen were ready to set out into the world for themselves. It was arranged that they should go back to Africa into the employ of the Imperial East Africa Company, to whom they were committed by Mr. Winsor as "Christian carpenters."

Thus far the story was told in detail in an article written by Mr. Winsor for the *Missionary Herald* of October, 1890. The sequel comes to us from Mrs. Winsor at Sirur, in a letter written to her by one of these boys, grown now to manhood. He writes very simply, in somewhat broken English, telling of himself and his family, and of his companions and their situation. Four of them are still living, in good health, and prospering. They have been saddened by tidings of Mr. Winsor's death. The writer speaks of him as "our father" and laments his death, but adds, "We do remember that we are forbidden to be sorry to those who are living in Christ Jesus, because we have the hope of seeing them in heaven." He incloses eight rupees as a gift to the church in Sirur, sends his messages to friends there, and signs himself, "Your son in Christ, Ishmael Mochera, Uganda Railway workshop, Nairobi, East Africa." Mrs. Winsor says that when her husband was bidding the boys good-by at Bombay and urging them to live for Christ, one replied, "They may take away our lives, but we can never give up our religion." "And so," she concludes, "they have all lived bright, Christian lives, as we understand, in Darkest Africa."

Is the Sleeping Sickness Curable?

They are hard at work in Central Africa testing an alleged cure for the sleeping sickness. Professor Koch and a band of German scientists have a camp on one of the Sese Islands in the Victoria Nyanza, to which canoe loads of sufferers are being carried from all sides. In another place a band of English doctors are at work under the Uganda administration, and the English Church Missionary Society's medical missionaries at Mengo are doing all in their power. It is plain that the new treatment gives relief, and patients who were carried to Dr. Koch's camp are now hard at work bringing poles and grass to make huts for the shelter of new patients. But it is too soon to say confidently that

permanent cure is effected. It is not known yet whether the victims are free from danger of relapse or from further infection. The ravage of the disease is awful to contemplate. Professor Koch says that in the villages which he has examined sixty to seventy per cent of the people have the germs of the disease in their system, and those who are now alive in the region are but a fraction of the former population.

The June Number

NEGOTIATIONS are under way for the transfer of some portions of our work in Micronesia, on islands that are now German possessions, to German missionary societies. A statement of what is involved in this transfer will appear in next month's issue. Dr. Barton will report his tour in Shansi and Dr. Hitchcock will describe a moonlight scene in Ceylon. Fresh and interesting stories of mission life also await publication in that number.

Imitation Is Sincerest Flattery

SECRETARY PATTON'S advertisement for the American Board, headed "Do You Know," which first appeared in the newspapers and has since been reprinted as a leaflet, has attracted widespread attention. Its idea has been adopted by various other advertisers, but its most striking reappearance in this office is in a message from a missionary in Mexico, who heads his letter "Do You Know," and proceeds to put a half dozen direct questions, with this recurring phrase: "Do you know that the American Board has a mission in Mexico? Do you know that the Mexican Mission is greatly overlooked in all reports and articles about the work of the Board? Do you know that last year it had to dismiss five out of thirteen native workers on account of lack of funds to support them, and has not been able to fill their places yet? Do you know that opportunities for work were never so great and promising as at present," etc. At the close is added simply, "To him, therefore, who knoweth to do good and doeth it not, to him it is sin." These repeated questions were evidently not meant for the officers of the Board alone, so we pass them on for all our constituency to consider — and answer.

Lectures at Hartford Seminary

THE senior course in Christian missions, which was long given by Dr. Augustus C. Thompson and afterward by Secretary Judson Smith, D.D., was divided this year between two of our missionaries — both alumni of Hartford Seminary — Rev. Elwood G. Tewksbury, '90, of North China, and Rev. Henry G. Bissell, '92, of India. The *Hartford Seminary Record* expresses the general feeling of satisfaction with this arrangement and the strong impression made by the course this year. "It is a real inspiration to hear men speak on these problems from the wealth of their own practical experience, and it is hoped this method of filling this lectureship may continue."

The New Opium Cure

CLAIM is made that a plant which grows wild in the Malay Peninsula furnishes a cure for the opium habit, which has been called "the sleeping sickness of China." A decoction is made from the leaves of this plant which seems to be an efficient remedy even in confirmed cases. At any rate, it is said that in the region where the drug has been discovered the sale of opium has fallen off markedly. Eight retail shops, it is affirmed, were taking nearly $1,000 a week less than formerly, and one wholesale shop finds its sales reduced $1,390 a day. In one month the government's sales fell off thirty chests. This would mean, according to the *Chinese Recorder*, about $40,000 decrease in money. Here again it remains to be seen whether the cure will be permanent or not. It certainly is being tried; 25,000 applicants came for the medicine within a few weeks.

THE COMING CENTENNIAL CONFERENCE IN CHINA

By Rev. ARTHUR H. SMITH, D.D.

THE spring of the current year is to witness at Shanghai the third General Conference of Protestant Missionaries in China. This one will differ from its predecessors in several ways. It celebrates the completion of an hundred years since the arrival of Robert Morrison in Canton; although such were the political conditions then prevailing in China that actual missionary work as we understand it did not begin until the close of the war with Great Britain in 1842. The first General Conference was held in May, 1877, also at Shanghai, and was attended by 126 representatives. At the time there were twenty-five societies at work in China, with 473 workers and something over 13,000 converts.

Thirteen years later, in 1890, the attendants at the conference were nearly as numerous as the entire body of workers in 1877. The number of missionaries had almost multiplied by three (1,296), and so had the native Christians (37,000). Great good was accomplished by each of these gatherings in bringing the missionary host, scattered over a vast empire and with different dialects, into a unified, self-conscious body. Important committees were chosen to prepare needed books and to revise the Scriptures. The committee appointed at the last conference early took steps toward the present one; the result is a large general committee representing all China, with a strong executive committee at Shanghai by which, after wide consultation, final action is taken.

The present conference is to be, not a mass meeting, like its predecessors, but a delegated body. All missionaries who have been twenty-five years in China are *ex officio* members, as are the sixty members of the general committee. Each mission is entitled to one representative for every ten members (or fraction of ten above five), and it is estimated that if all entitled to be present were to come, there would be more than five hundred delegates. No others have a right to partake in the deliberations without invitation.

It may be of interest to the reader to see how rapidly the number of missionaries has grown. Reckoning isolated workers who are without a home society as "independent," there are now eighty-two societies of Protestants in China: thirty-three American, with 642 men, 486 wives, and 434 single ladies, a total of 1,562; twenty-five British societies have 729 men, 516 wives, and 543 single ladies, totaling 1,788; twenty-four Continental societies number 211 men, 131 wives, and seventy-nine single ladies, in all 421; the "independent" workers make up the grand total to 1,604 men, 1,148 wives, 1,081 single ladies, aggregating, December 31, 1906, 3,833.

This band represents a large funded knowledge of China, not equaled anywhere else in the world. From among them have been chosen with great care 122 men and thirty-five women to form the twelve committees in whose hands the business of the conference largely lies. While the titles of the themes to be discussed, such as The Chinese Church, The Chinese Ministry, Evangelistic Work, Education, Woman's Work, Medical Work, The Scriptures, Comity and Federation, etc., are not unlike those treated in former years, the radically altered conditions make them now new and fresh. Strong and able papers have been prepared by combining the best thoughts of all the members of each committee. These are already (February 12) in print, but they *will not be read;* only the

results are to be presented in the shape of resolutions looking toward definite action. In this way the nine days from April 25 to May 7 will be crowded with products rather than with processes. Constructive advance action must be left to the conference itself, after hearing the thorough reports on the many great themes which will be before it.

One of the important committees not mentioned above is that on memorials; the two most notable overtures will be an appeal to the Chinese government for complete religious liberty for all classes of Christians, and a declaration to the government respecting the spiritual and philanthropic objects of our missions. It is remembered that last autumn, when the president of the Anti-Opium Society addressed a petition to the government, through a friendly official, asking for the issue of a decree against the use and production of opium, that decree was forthcoming within a month from the time of the reception of the memorial. The present mood of the Chinese government is extremely reactionary and anti-foreign; but this cannot continue indefinitely. It is impossible to foresee what great results may flow from the combined deliverance of so weighty a body as this conference, not on one topic only, but on many.

The presence of many influential visitors both from Europe and America is assured. It is next to certain that the result in their increased interest, due to added first-hand knowledge, must be great. It is particularly hoped to interest influential laymen all over the world. One incidental but very important result *ought to be* to attract the surprised attention of the non-Christian Christians scattered all over the Far East, from whom so much of the current hostility to missions has its rise. We hope not so much to silence slander as to awaken profound convictions of the value and the necessity of this great work. Will not the reader of these lines pray for the conference and for these objects every day?

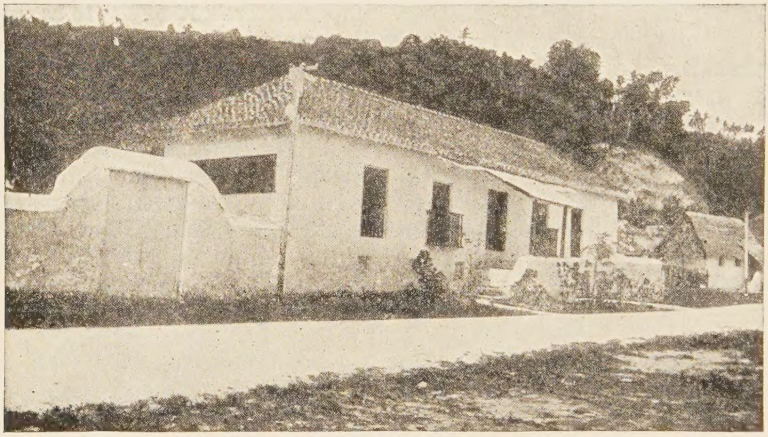
GUAM

By Rev. HERBERT E. B. CASE, of Guam

THE island of Guam is tropically situated, the people are of tropical temperament, and the opportunities and results are those of a tropical mission. The Chamorros number a few over 10,000, of whom between 6,000 and 7,000 live in Agaña, the capital town of the island, while the remainder live in half a dozen villages along the coast. In Agaña the Naval Station includes about 150 Americans, composed of the governor and naval officers with their families, a company of marines and their officers, and the various civil employees, clerks, and stewards. As a whole the Americans are not a religious class; the moral standards of the large proportion of them are uncertain, and their influence is rather against those standards which the mission attempts to inculcate. A few among them, by outspoken morality and by interest in religious things, cast their influence on our side. With the exception of the Protestant community, the natives are all adherents of the Roman Catholic Church. There are no heathen tribes here, as in the other islands of the Micronesian Mission and in the Philippines; consequently all of the extensive work of the mission is among the adherents of the Catholic Church. Until the American invasion the church of Rome had undisputed sway over the lives and fortunes of the people, and the principles of that church have colored indelibly the thought of these simple-hearted natives.

Into this association of two races,

with its atmosphere of superstition and irreligion, our mission is attempting to inject the truth of the gospel. And we find our responsibility enlarged to include all the inhabitants — the Americans and the large body of the Catholic Chamorros, as well as our little Protestant group. Work for the Americans has been a part of mission effort from the first. It consists principally of a Sunday evening preaching service, supplemented by such hand to hand work in the way of calls, funerals, and social fellowship as the missionary feels he has the time and talent on the part of our mission. Five "sisters" came out from the States about a year ago, and are giving their time to teaching in a Catholic school, which the padre opened, and to visiting among the people. They are hoping to get an American priest, who shall be at the head of the church, and this may happen when the present incumbent, who is an old man, dies. An American priest would strengthen the church in the eyes of the people in Guam and also in America, and by the introduction of better methods he could narrow the extent of our influence very mate-



OUR MISSION CHAPEL AT AGAÑA
Formerly a Spanish dwelling

to perform. The attendance of Americans at the evening services varies greatly, sometimes only three or four being present, and never more than fifteen or sixteen.

Religious effort for the Chamorros is being undertaken both by the Catholic Church and the mission. Without the touch of the American life, the Catholic Church in Guam would be as stationary and unspiritual as it was in the days of Spanish rule. The American government has thrown the church upon its own resources, and it will probably become more active. It is now brought into fellowship with the Catholic Church in America, which will watch with a jealous eye any advance rially. The changes so far in the Catholic Church are, all told, of no great moment. The large majority of the people are as ignorant of the great essentials of Christian truth as they have ever been. The Bible is a forbidden book. No attempt is made by this church to reach the mass of the people for larger intelligence, higher moral standards, or Christian responsibility. If the gospel could have free course among them, it would work a transformation as striking as among any of these island peoples.

Our own work centers around the little mission church in Agaña, of forty members, eight of whom were received this past year. It is the fruit of six

years of interrupted missionary endeavor. Our Protestant community numbers about 125, including all the babies. Mr. Price, who is acquainted with conditions in other islands to the south of us, claims that our mission church is the most intelligent in Micronesia. We find our people very pleasant to work among, and fairly responsive to efforts put forth in their behalf. They are from the best classes of the Chamorros, none of them extremely poor, and a number are teachers in the public schools, apprentices in government shops, or in the government offices. They have capacity, but are weak in consecration. It seems that they have fallen into a self-satisfied attitude of mind, and have lost some of the zeal they had a few years ago. All of the adults among our adherents were received into our ranks during the first three years of missionary effort, the fruits of the first harvest which Mr. Price reaped with zeal and efficiency. The next harvest is longer in coming.

MISS ANA TARTANO

Teacher in the school at Agaña and deaconess in the church

With the beginning of the year I have reopened the training school on the mission premises at Puntan Adilog, with an attendance of thirteen. One of the men, José Flores, gives promise of making a good teacher, and we hope to send him into the work in a year or two, provided sufficient funds are in hand. We are forbidden by a law made by a former governor to preach in the streets or public places, so the mission must buy land in all of the villages to erect its own place of worship. We own a lot in one village, and there is a possibility of buying land in another; but outside of these two villages the problem of location will be difficult. The largest work, of course, will be in Agaña, where most of the people are, and we hope that our mission church will rise to the situation and reach out for those who may be won.

And what assurance is there of winning, if we can train our people to a reasonable degree of efficiency? This is not an easy question to answer. The Catholic Church has the people very tightly in its grasp, and will not give up any without a fight. Our progress doubtless will be slow, drawing into our fold one by one as the minds of the people open to the truth. A large amount of intelligence must be disseminated before there can be any general turning to the truth as we teach it. I do not see how one could reasonably ask for larger success or outlook in a strictly Roman Catholic field after only six years of missionary operations.

To my mind the most serious problem before the mission is not how we shall overcome Catholic prejudices, but how we shall man the work and enlarge it with so small a force. I am not talking at random here, but with intense conviction. The original proposals for the Guam Mission from the Board were two missionary families and two single women, but now it is proposed to leave the situation in the hands of one young missionary and his wife. The English work, the oversight of the mission church and a mission day school in Agaña, and the training school at the Point, besides the business of the mis-

sion, constitute a body of work which means the loss of concentration, which will be fatal to the largest effectiveness. Without the training school there is no hope of developing leaders among the natives, and so no hope of real progress. I intend to throw the work of the mission church on the Chamorros more than I did last year — although they are hardly ready for it — to have more time for the training school. If we do not develop the work, we are inviting a small success which is little less than defeat.

A CHAMORRO FAMILY

Let me here express my appreciation of the work of translation which Mr. Price has done during the past few months. When his versions come to us from the press, and we get the Gospels and the Psalms in the language of the people, we shall have the best possible weapon with which to wage our warfare.

THE STORY OF NILAMMA

By Miss CHRISTLIEB, Anantapur, South India

This story is taken entire from *The Chronicle* of the London Missionary Society for February. It is said that Dr. R. F. Horton, of London, commended it to his people at Lyndhurst Road as one of the most beautiful and touching stories he had ever read. — The Editor.

THE day of the examination was drawing near. The teachers in the school were working, as they considered, really quite hard. The little girls were regular in their attendance, not so much in hopes of passing as of obtaining a doll from England. And though in many cases the fate of the doll would be not that of a beloved companion and playfellow, but of an ornament hung on a nail in the wall, the satisfaction derived from it would not be less on that account.

It was a golden, glorious Indian morning when I entered the school with a mind somewhat anxious as to the fitness of the little candidates for the coming ordeal. In order to ascertain the probable amount of success I examined them each one. When I reached the third standard there were only two girls: sunny little Adi Lakshmi, with the ready smile and the quick answers — there was no doubt about *her!* And then I turned to a tall girl with a solemn and immobile face.

"Read this lesson, Nilamma." But Nilamma looked another way and pretended not to hear. "Does she not know it?" I asked the teacher.

"Oh, she knows it all."

"Why, then, read it, Nilamma."

But she looked calmly at us, and at the back of her eyes arose an obstinate sulkiness which the teacher knew to be hopeless.

"It is no use today. Sometimes she gets a fit on like that, and will not answer any question, though she knows the answer perfectly well. She will be all right in the examination."

And so it turned out. She passed well, and became a proud fourth standard girl, only, alas, to be declared almost at once to be "too big to come to school" any more by her people; and so she passed out of sight. I wondered sometimes if her years at school had made much impression upon her. She had been a regular attendant at the Sunday school, but that curious trait of what seemed to be a sulky silence made it difficult to know how much she understood.

. . . . . .

Some years passed. One afternoon during one of my visits to this outstation the Bible-woman and I were walking together in the hot, stifling lanes of the little town. "Would you like to see Nilamma?" she suddenly asked me.

"Oh, yes! Is she here?"

"Yes; she is married, and the family have come back here."

"Let us go and see her now."

In a few minutes we passed through a door in a mud wall into the sun-baked little courtyard, where I sat down gladly enough in the shade of the thatched veranda. A loquacious, good-natured woman greeted us, Nilamma's mother.

"And so, Amma, Nilamma is married? Tell me, who is your son-in-law? I hope you found a nice husband for the child."

"A nice husband, indeed," broke in the Bible-woman; "he is deaf and dumb, and Nilamma's elder sister is married to him already. Look, that is their little girl."

I gasped with surprise and indignation. "Oh, Amma, is it true?"

"Yes, true," she laughed light-heartedly. "God wrote it so in Nilamma's forehead."

"I think not," I said gravely. "More probably it was the lust of money. Your son-in-law is wealthy, and as he had no son and wanted to take a second wife you gave Nilamma to him, so as to keep the money in the family. What a fate for a clever, educated girl!"

"Oh, but God wrote it in her forehead," she maintained.

"Well, where is Nilamma? Let us see her."

A HINDU GIRL

"Ho, Nilamma! Nilamma! come here!" the mother called.

But with proper Hindu decorum the young wife was slow to show herself, and it was only when we rose to take leave that she came out of the cook-house, her cloth drawn over her face. "Do you ever remember school?" I asked her. No answer. "Do you read sometimes?" No answer. "Have you got your books still?" No answer. Quite evidently the old Nilamma still.

"When you come next time she will talk to you," the mother consoled me. "She is just shy now. She does read sometimes, but never to us, though I ask her to."

After that I saw her whenever I visited the little town. But she was always silent and reserved. When I asked her to read she only muttered, "I do not know anything," and disappeared quickly. However, as I sat in the little court one afternoon a sweet, graceful girl slipped in—another "old girl," also married now. She had been only a short time at school, and her knowledge was very

fragmentary; but she tried to get on, though a little daughter and a wee baby son left her little leisure.

"Come and read, Subamma," I called. Willingly she took the book and stumbled through some lines, quite oblivious of listeners. Nilamma stood by. "Now you, Nilamma," I said. Did the habit of old school days, when her turn came as a matter of course, suddenly exert its power? Or did, possibly, the very human feeling arise in her, "At all events I can do better than Subamma." She took the Gospel I handed her, and clearly and fluently read a chapter.

"Ah, you have not forgotten at all," I said, warmly pleased. "Then you do sometimes read? And do you," I added hesitatingly, "ever remember how at school you learned to pray?"

But she had broken through enough reserve by reading in public. She would not talk any more.

"But, you know," said the mother, with a happy laugh, "next time you come you must say a blessing over Nilamma's son."

I never saw her again. That is my last picture of her, sitting there, reading the words of Jesus.

As I write it is but an hour since I was in the same courtyard where I had seen her only two months ago, her coming motherhood making life look very sunny and bright. But today it is a house of mourning. From the broken-hearted mother and the sister I heard the end of Nilamma's story.

"A little girl was born — look, here is the baby. But you cannot tell now how strong and fat she was when she was born; she is so wasted now, without mother's milk. On the fifth day dysentery and fever began. We called the dresser and the teacher, and to each one who came to see her Nilamma said: 'Oh, give me medicine to make me better. Make me live.' She put both her hands together and implored them: 'I am your child; I have learned in your school. Make me live.' But she got weaker and weaker. And then she knew she was going to die, and she said to me: 'Look after my baby. Oh, I did mean to ask Missiamma to give her little woolen shoes like English babies wear.' And she called her sister and said, 'Your husband and mine is deaf and dumb, but still serve him and honor him.'"

"And then," the sister broke in, "she said many words. She said words from *Shastras* (holy books) we do not know. Perhaps she learned at school. You know she was never one to talk. But in those last days she did talk. If we could only tell you! But we could not understand such high words ourselves. She did say many times, '*Our Father, who art in heaven,*' and more words after that, which I don't know now. She said to me, 'Can't you pray?' But I did not know how. She said, 'Say, "*I am a sinner. Give me wisdom. Give me forgiveness.*"' She tried to teach me, but I have not been to school, and I do not know. Several times she rolled over on one side; she was so very weak, but she would roll over and put her face down, and put her hands in front. We were all quite quiet. And sometimes she said out loud: 'Oh, Jesus, Saviour! Oh, Lord, save me! Forgive me!' And once she sat up quickly and looked away to one corner, and we said, 'Nilamma, what do you see?' 'There, there,' she said, 'the Lord! Don't you see him? The Lord Jesus!' And then again she said, 'Oh, Saviour! Oh, Lord Jesus!' And then she died. Those were her last words."

And so Nilamma had not come to school in vain. When the world she knew and loved was fading from her grasp, and she went her lonely way down into the shadows, "Thy rod and Thy staff" they comforted her.

THE FORCES NEEDED FOR THE EVANGELIZATION OF THE WORLD

By Secretary PATTON

At the annual conference of Foreign Mission Boards, held at Nashville in 1906, a committee was appointed to obtain estimates from the various Boards of the forces and money needed to evangelize the world, and to report at the meeting in Philadelphia last January. This report revealed the fact that the data in hand was quite inadequate. A series of questions has accordingly been agreed upon between the Boards, and reports uniform in scope will be sought from the workers on the field, covering the general inquiry as to the forces needed to evangelize the world in this generation. The word evangelize is used in the somewhat technical sense of such a presentation of the gospel message as to enable all persons to make an intelligent choice in the matter. The deeper work of building Christian society will also be inquired into, but the leading purpose is to pave the way for a universal heralding of the gospel. The inquiry relates to the population of each country, the number of people depending exclusively upon each Board for evangelization, the needed increase of missionaries, native preachers, and supplemental agencies, together with the cost involved.

It has commonly been stated that the American Board is responsible for 75,000,000 souls, and that the Presbyterian Board has as its exclusive field not less than 100,000,000 souls. When these statistics are gathered, it will be known with a much larger degree of exactness how the matter stands with each Board. At the same time there will be a careful estimate of the additional forces needed from the home churches, together with the increased demand for contributions. The whole inquiry is significant of a more businesslike and enterprising missionary propaganda in the future. It is doubtless the greatest statistical effort ever attempted in the religious world, and its outcome will be received with much interest. The newly organized Laymen's Missionary Movement is particularly desirous to know the results of this inquiry, as they wish to place the actual needs of this greatest of all enterprises before the churches as the basis for a greatly enlarged appeal. The new century of American missions certainly opens auspiciously, with all the Boards working in harmony upon a plan of the largest possible magnitude, and in a faith like that of the apostolic church.

Our readers will be interested to know that such an investigation is not original with the Board Secretaries of today, but that in 1817, or thereabouts, a similar inquiry was entered into by that great missionary statesman, Gordon Hall, of India, one of the original band sent out by the American Board in 1812. An old manuscript has recently been found in the archives of the Board, written by Dr. Hall, bearing this title: —

"The Conversion of the World,
or
The claims of six hundred millions of the human race who are destitute of the gospel, and
The ability of the churches within thirty years to satisfy their claims and still live in the possession of their ease, their comforts, and increase of their abundance."

It is impossible in such an article as this to give more than a suggestion of the scope and contents of this historic document. The placing of the population of the non-Christian world at 600,000,000 strikes the attention at once. Today China and India are figured at 700,000,000 souls. Dr. Hall

divided the 600,000,000 as follows: Asia, 498,000,000; Africa, 47,000,000; Europe, 3,000,000; America, 52,000,000. He figured that there were needed 30,000 missionaries to evangelize this multitude, which would be one missionary to 20,000 souls. He gives a careful estimate of the foreign missionaries then at work from all lands, and places the total at 214. In considering the possibility of the churches of America undertaking their share in the work of complete evangelization, he estimates that there are 4,000 churches in America, and he believed they were able to provide the men and the means. The money should come through greater frugality in living and increased self-denial in giving. He considers that $2,400,000 is not too much to expect from the churches, and that this sum would be adequate for the purpose. Every aspect of this question is discussed, including the obtaining of and educating the needed men. A significant passage is one in which the author forecasts modern conditions by arguing that wealthy persons would come forward and individually become responsible for the equipping and sending of young men to the mission field.

The treatise is wonderfully appropriate for today. Where it departs most widely from modern ideas is in the tremendous appeal at the end, which, according to the theology current at the time, is based upon the certainty of the entire heathen world being condemned to eternal suffering through ignorance of God's plan of salvation which the church might make known to them. The language at this point is of fearful intensity, and enables one to realize the power of the missionary appeal of that period. But even here the essential, the underlying idea is as pertinent today as it was in 1816. That idea, as we conceive of it, is the solemn responsibility of the saved for the unsaved. State the matter as we will, in modern or in ancient form, we cannot escape from the solemn duty placed upon us by God for giving the gospel to a lost world. In view of the sad indifference of many church members today, we may well pray for another Gordon Hall to stir us to an increased sense of our responsibility in this matter. May it be that the new inquiry as to the forces needed for the evangelization of the world may bring about the great onward movement for which this missionary seer prayed and worked so many years ago!

Port Said and the Suez Canal

"THE KING'S BUSINESS REQUIRES HASTE"

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

OVER AGAINST THE TREASURY

WE regret to report a continued falling off in our receipts. The loss in donations from churches and individuals in March was $14,752.04, the largest loss in any one of the seven months of this year. The downward tendency in this item of our receipts is marked and causes grave apprehension on our part. It is not that we are failing to keep pace with the months of last year when the million dollar campaign was in progress, but that we are dropping to a figure so far below last year's receipts that there is peril of debt on August 31. In this first year after the Haystack Centennial do our friends mean to allow us to run into debt? In this year of unparalleled opportunity, of an open and beseeching world, do our friends mean to allow us to run into debt? They certainly do not. There is but one desire in this matter. Our friends all say: "Debt is out of the question. You must go forward." We are indeed thankful for this confidence. But if we are to keep out of debt and advance the work it will not just happen so; it will not be by chance or by fond friends wishing it. It will be through a widespread sense of personal responsibility among our constituents and definite work and sacrifice on their part. We must have a great outpouring of gifts between now and next September to save the situation.

THE FINANCIAL STATEMENT

RECEIVED IN MARCH

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Totals
1906	$33,873.99	$19,287.47	$1,706.15	$3,336.33	$2,801.22	$927.50	$61,932.66
1907	19,121.95	24,068.24	795.96	4,759.77	2,048.94	942.50	51,737.36
Gain		$4,780.77		$1,423.44		$15.00	
Loss	$14,752.04		$910.19		$752.28		$10,195.30

FOR SEVEN MONTHS TO MARCH 31

1906	$196,305.00	$118,285.72	$13,637.24	$29,580.40	$33,550.99	$11,888.52	$403,247.87
1907	160,424.13	115,867.02	8,214.97	28,171.23	55,745.50	11,902.93	380,325.78
Gain					$22,194.51	$14.41	
Loss	$35,880.87	$2,418.70	$5,422.27	$1,409.17			$22,922.09

ACTIVITY OF MISSIONARIES ON FURLOUGH

If any one thinks our missionaries while on furlough do nothing but rest, they should consult our engagement book for speakers. Nearly every Sunday, and frequently in between, these men and women are speaking in behalf of the Board. Although not required to do anything, they prefer, health permitting, to be doing many

things. Several of those now in this country are in great demand as lecturers. Rev. E. G. Tewksbury, of China, after a course of lectures at Hartford Seminary, has lectured many times under the New York Board of Education. On every Saturday evening in March he lectured in the Cooper Union, New York, and on every Tuesday evening at the American Museum of Natural History in Central Park. His audiences in New York and Brooklyn frequently have been one thousand and over. For the most part he has discussed the problems of the Orient from the standpoint of the Oriental.

Rev. H. G. Bissell, of India, after lecturing at Hartford and speaking all over the country, is making no more engagements, in order that he may obtain perfect rest before returning to his work in September. He will, however, repeat his Hartford course at Pacific Theological Seminary.

Dr. William S. Dodd went to Rochester, Minn., in February, to study at the famous Surgical Institute there, and incidentally he has spoken for the Board at Beloit and Carleton Colleges, and at churches in Duluth, Superior, and over twenty other points in Wisconsin and Minnesota. Everywhere he has been listened to with great interest, and he has found that the story of our medical work is a sure way into the hearts and consciences of Christian people.

THE PIONEERS OF THE FORWARD MOVEMENT

Now that the Forward Movement has reached the point where practically all the missionaries are supported by churches or individuals and a waiting list of churches has been started, it is worth while to record just how and where this plan originated. The credit for the invention is to be given one of our Corporate Members, Rev. John A. MacColl, who, as pastor of the North Church, Fall River, Mass., conceived this plan as one likely to overcome the indifference of the old whaling port to foreign missions. Stories of returning sea captains years before had prejudiced the people against the Board, and Mr. MacColl wisely concluded that a living man working abroad would be a better argument than any amount of reasoning. Fortunately, Rev. and Mrs. Fred R. Bunker, of the Natal Mission, were spending their furlough in Fall River, and greatly endeared themselves to the people of this church. It seemed a natural thing to adopt them as missionary representatives. The consent of the Board was obtained and $1,000 pledged annually. From that day to this, through changing pastorates and varying conditions, the record of the church has been a consistent one, while the Bunkers have experienced great joy in the friendly and sympathetic relations established in this way. We never know when we do a great thing. This natural and simple connection between the church and the man on the field proved suggestive to others. A plan was eventually matured looking to the support of the entire missionary force by designated churches, and Mr. Luther D. Wishard was appointed a special agent to bring the desired result to pass. It proved to be a genuine "forward movement," as within six years it brought an additional $100,000 into the treasury of the Board, as well as greatly enriching the sustaining churches. The name ceases to have special significance as the movement becomes an established thing, but the good work will not cease. Lately we have expanded the original idea so as to cover the support of the work of the Board which is conducted by the missionaries, so that we may consider the Station Plan as a child of the Forward Movement.

A MISSIONARY AMONG THE CHURCHES

Rev. I. M. Channon, of Micronesia, now in charge of our Chicago office during the absence of Secretary Hitchcock, gives below some of the impressions he has received among the churches: —

"I count it a rare privilege to go about among the churches and come in contact with the scores of earnest, honest hearts upon whom rests the burden of carrying Christ's gospel to the world. It is especially a pleasure to note the change of feeling amongst the churches since I enjoyed this privilege eight years ago. The conversion of a thousand million people has always rested upon the churches as a great task. They have looked upon them in the mass, and it has seemed almost impossible. Now they are looking at the problem more with the motives of Jesus Christ, and it is becoming a source of inspiration to them to see what Christ is doing and to realize the power of the gospel which he has given them. Their great motive has been one of pity; now it is coming to be one of interest and a sense of kinship. They are not so much concerned as formerly for the peculiar customs and manners of these foreign peoples. It is now the progress of the Kingdom which interests.

"One of the most hopeful signs of the change, as well as a cause of it, is the ever increasing mission study class. With scores of books treating of the mission work and with hundreds of young people taking these up and devoting their time and effort to their study, the result cannot but be the awakening of a deepening interest in the non-Christian nations.

"I had the privilege of meeting the leaders and teachers of the mission study classes of Chicago a few weeks ago, and was especially struck with their interest and the pleasure which they got out of their mission study. With a simple banquet they were making it a social occasion. A week spent last summer at Geneva Lake with 150 of these young people giving their mornings and evenings to continuous study of India, Africa, and the Island World was an inspiring experience. The coming generation will certainly know more of the mission world.

"Another significant fact is the interest taken by some of our foreign churches, especially the German churches in the Northwest. From them a stream of checks and money orders is coming into the Chicago office. Most of these churches are small and struggling with their own problems, but if all the churches of our denomination gave as liberally the whole question of benevolence would be solved. Their liberality is evidence of their appreciation of their church privileges and of their adopted home. The words 'foreign missions' do not mean to them quite what they do to people who have never lived in a foreign land. It is with them as with churches on mission fields, where the gospel comes with all its newness and freshness. It becomes the center of their whole lives, the source of many of the blessings which we take as a matter of course."

NOT ONE CENT

One of our pastors who worked up the envelope system with great care was astonished and grieved to have several men return the lists of objects with this comment opposite the item of Foreign Missions, "Not one cent." We think we understand the mental attitude of those men, and we venture the opinion that they are not as violently opposed to this work as they suppose. What they probably have in mind is some preconceived form of missions which does not exist, or at least not under an enlightened Board like our own. What their pastor should do is to sit down with them quietly one by one and talk over the matter. But that such persons may realize the actual significance of their words, let us state their position in detail. What it involves is this: —

Not one cent for saving a soul outside of the United States.

Not one cent for giving the Bible to other nations.

Not one cent for revealing a God of love except to Americans.

Not one cent for making Christ known as a Saviour of all mankind.

Not one cent for giving the hope of heaven to a despairing world.

Not one cent for teaching the world the morals of Christ.

Not one cent for healing the sick beyond our borders.

Not one cent for education where it is needed most.

Not one cent for bettering the physical conditions of earth's wretched ones.

Not one cent for giving to the world what God has first given to us.

Not one cent for anything which we as Americans are not to get something out of.

Not one cent in attestation of our faith that we have a universal religion.

Not one cent for fulfilling the very purpose of Christ in redemption.

Not one cent for obeying the last command of Christ.

No, those men did not think what they were saying when they wrote those words.

THY KINGDOM COME

In a recent News Bulletin we called attention to the fact that a number of idol temples in China recently had been turned into churches. This suggests many interesting thoughts. Who knows but what some of the heathen worshipers in those shrines have offered sincere prayers in a desire to know and follow the deity, and have had them answered by the teachings of our missionaries and the transformation of their temples into Christian churches! However that may be, Christians in America should have their faith greatly strengthened to learn of the wonderful progress of the Kingdom in China and of the answering of prayers for that land far beyond our largest expectations. If God so rewards our little faith, what will be the result if we pray as Christians should? In the American Board Rooms we are reminded daily of the power of prayer for the pulling down of strongholds by the fact that we are summoned to our midday prayer meeting by the ringing of a bell which once did service in a heathen temple.

"More things are wrought by prayer
Than this world dreams of. . . .
For so the whole round earth is every way
Bound by gold chains about the feet of
God."

In view of the serious falling off in our receipts we ask all our friends to join us in praying for the success of many personal appeals we are now sending out. And on the foreign field let us remember in particular the afflicted city of Bitlis and our missionaries there; our island missions, with their difficult questions of readjustment; and the Deputation to China, now busy at its arduous task.

TOPICS FOR THE MISSIONARY PRAYER MEETING

GENERAL SUBJECT FOR THE YEAR: INDIA

Topic for May: CASTE

(*a*) What is caste? Number of castes. (*b*) How did caste originate? (*c*) Can caste be tolerated in a Christian community? (*d*) What is the position of the no-caste and out-caste people of India? "Let him that is without sin cast the first stone." (*e*) The Ceylon Mission of the American Board — Jaffna College. (*f*) News Items. (*g*) Prayer.

See explanatory notes in the *Missionary Herald*, Home Department, for the past three months on the use of these topics.

YOUNG PEOPLE AND EDUCATION

CONDUCTED BY HARRY WADE HICKS, ASSOCIATE SECRETARY

The Honor Roll

Again the honor roll makes a big gain. Twenty-nine Sunday schools entered the contributing list as follows: Williston Church, Portland, and Orrington, Me.; Ellwood, Md.; Dwight and Richardton, N. Dak.; Breckenridge, Okl.; Aurora and Ridge, Ill.; Woodbridge and Prospect Avenue, Hartford, Conn.; Loomis, Ceres, and Pescadero, Cal.; Steamboat Springs, Col.; Avon Park, Fla.; Drummond Hall, Minneapolis, Minn.; Slatington and Glenolden, Pa.; Chewelah, Wash.; Bradley, Mich.; Cortland, Neb.; Millville Church at Blackstone, North Falmouth, and Sturbridge, Mass.; Mazeppa, S. Dak.; First Church of Ogden, Utah; Eddy Road, Cleveland, O.; Patton Valley, Ore.; and Maple Valley, Wis.

Twelve Christian Endeavor Societies came forward in good style as follows: Harford, Pa.; Winchester Highlands, Wakefield, and First at South Hadley, Mass.; Grandin, Mo.; Groton City and Good Will of Syracuse, N. Y.; Lisbon and First of Winsted, Conn.; Hancock, N. H.; Huntsburg, O.; and Richardton, N. Dak. This campaign among Sunday schools and Endeavor Societies is just taking hold. Watch for the April record and help to swell it by having your school or society join the ranks if it has not contributed this year.

Ohio Leading

The young people of Ohio are to be congratulated on the decision of the Program Committee of the State Association to give three and a half hours of its sessions on the last day, Thursday, May 16, to a study of the theme, "The Church and the Missionary Training of the Young." The meetings will be held in the Central Congregational Church, Rev. C. W. Huntington, D.D., pastor. There will be four addresses by leading pastors and workers, and three simultaneous sectional conferences for practical discussion. There will also be a complete missionary exhibit. Why should not many other state associations follow this example so worthily set by Ohio? No subject can be more important for the adult members of such a notable gathering to study.

The Laymen's Day

Young men's Bible classes and clubs are advised to get into touch with the Young People's Missionary Movement and the Laymen's Missionary Movement, two organizations whose leaders are largely young men, both dealing with missions in a practical and statesmanlike manner. No study can be more profitable than missions for an occasional club or class program. If achievements and men of heroic mold are interesting, here are the men. If devotion to a high purpose is an ideal to be upheld before men in these days of wavering business morality in high places, these men of great missionary achievement furnish the examples. No wonder men of the world wonder at their small salaries and their big influence! Now if ever is the time for Congregational young men to get harnessed up to the greatest and most rapidly going enterprise of the ages. What could they not do if their consecrated intelligence, zeal, and spiritual devotion were directed to the investigation and support of such an object as the entire native agency of the American Board or the educational, industrial, and medical institutions!

City Organization

Greater Boston has an efficient organization of young people who are missionary leaders, whereby they un-

dertake interdenominational campaigns for mission study, summer conferences, an annual missionary institute, and spring and fall normal classes. The city and suburban towns are divided into twenty-six districts, each having a chairman or "scout," who is the medium of work. This plan is working well, and it is commended to other cities. It is becoming increasingly easy as well as important that young people of all denominations co-operate in spreading the missionary awakening.

The New Hampshire Campaign Opens

It was chiefly Silver Bay delegates who conceived the idea of ten Congregational institutes, the first of which has just been held in Nashua as the *Herald* goes to press. Pilgrim Church young people, with their princely leader and genial pastor, Dr. W. H. Bolster, entertained the party representing the Board on April 4. The group was composed of Rev. W. M. Zumbro, of Madura, India; the Misses Ethel D. Hubbard, of Wellesley, Mass., and Margaret U. Hazeltine, of Belfast, Me.; Rev. W. S. Beard, of Durham, N. H., chairman of the State Missionary Committee, and Secretary Hicks. Dr. Cyrus Richardson, of the First Church, Nashua, recently returned from a world tour, also assisted. A large variety of themes was discussed, and a genuine appreciation of the grandeur of Congregational opportunity and responsibility was created. The other nine meetings will be noted in the next issue. Why should not more states take up such a campaign?

Extension Summer Conferences

The natural outcome of the five present summer conferences will be more of the same kind in sections of the country and auxiliary conferences in large number within the territory of the larger and more thorough gatherings. Already the matter of opening two more of the gatherings like those at Silver Bay and Lake Geneva is under consideration by the mission boards. But an equally important development is the movement of certain leaders trained at these gatherings to reproduce on a smaller scale and for a much smaller area the same methods. Such a conference was the Narragansett Assembly in Rhode Island during August of 1906. This will be repeated under even better conditions than last year. At Sagamore Beach a strong missionary section has been arranged for the Christian Endeavor Summer School during the last week of August. The Silver Bay delegates of New Hampshire are discussing the organization of a missionary conference on Lake Winnepesaukee. All this looks in the right direction. And wisely the people who are doing these excellent things look on Silver Bay as the place to train their leaders. We must, in co-operation with other denominations, led by the Young People's Missionary Movement, dot the whole continent with training schools of this character as the best and quickest way to help all the young people of all the churches.

Measured by Money

There is no surer way of judging the influence of churches, Sunday schools, and young people's societies than by their gifts and their outgoing service. Some are wondering why the column in Dr. Patton's department indicating receipts from Sunday schools and Endeavor Societies shows a continuous falling off month by month. In their minds these organizations are being weighed in the balance this year as far as devotion to foreign missions is concerned. March receipts were $795.96 as compared with $1,706.15 last year, while during seven months of this year the total receipts are $8,214.97 as compared with $13,637.24 during the same time last year. This is a shrinkage of $5,422.27. This department believes still that Congregational Sunday schools and Endeavor Societies can and will systematize their foreign missionary offerings, increasing their amount year by year. Let all send in amounts now in hand for this purpose, and then watch the column next month.

BAD MEDICINE

By Mr. C. C. FULLER
Special Correspondent for the Mt. Silinda Station in Africa

Some of you have noticed that the name of this mission has been changed from East Central African to the Rhodesian Branch of the South African Mission.

COLUMBUS C. FULLER

I have not the time to go into all the details, but nearly four years ago the question of the union of this mission and the American Zulu Mission of Natal was raised by those interested in promoting the growth of the kingdom of God in this dark land.

There were many things to be considered before such a union could be accomplished. Nearly one thousand miles separated the two missions; different languages would be used in the work (although until now we have been using the Zulu language, as it is understood more or less by these people, and it is no little undertaking to reduce a new language to writing); both missions were short of men, and it was only natural that some of the members of each mission should fear the possibility of transfer and loss in case of union; and, further, it was feared that each mission was too deeply interested in its own work to give much time or thought to the work of the other.

Perhaps you think that some of these reasons — and there were many more — are much too selfish to be entertained by missionaries; but I tell you that missionaries are just the same as other people, perhaps a little worse than the same number of good Christian people at home, because they are so cut off from many things which help to keep the Christian at home in the straight and narrow way.

You can guess some of the reasons advanced for union. Many will remember the story of the dying man and his seven sons, and the lesson he taught them with the sticks bound together. There were only two missions, but many thought that in union would be greater strength. To some it offered the possibility of transfer from one mission to the other on account of health or special fitness for some particular work. Others, remembering that this mission is the daughter of the older Zulu Mission, were desirous of closer harmony and deeper sympathy between them.

To make a long story short, the union was finally effected at a meeting held in Johannesburg, July, 1904. It was ratified by the Prudential Committee of the American Board, and has now been in effect for more than two years. But you know it is hard to change one's name — unless one is a pretty girl — and it is only recently that we have taken the change seriously. Perhaps I have been worse than the others; at any rate, I am now trying to do better.

The East Central African Mission of the American Board is no more, and in its stead is the Rhodesian Branch of the American Board Mission in South Africa. Some day we hope to take

into our union the West Central African Mission, our elder sister on the west coast.

Now to business. In my last letter I was telling you about "up-to-date" persecution by the Portuguese officials of Mozambique territory, and had reached the case of Mtisu Ndhlakama, our remaining native helper at Mangundi's, in the lowlands of the Busi River.

As I said, Mtisu was arrested at his home and brought, bound as a prisoner, to the office of the Commandante of Mossurize at Spungabera, seven miles east of Mt. Silinda.

The first we knew of this outrage, he arrived here and told us of his experience. It seems that the native commissioner of that district, who lives at Chibababa's, not far from the home of Mtisu, had arrested the latter because he had not paid his "hut tax," and, further, had charged him with stealing children and sending them to Mt. Silinda to school.

The Commandante was too sharp to hold him on either charge, but sent him on here to secure some kind of a statement from the mission as to "just what his work was in the lowlands," as if he had not been able to ascertain in more than two years.

Dr. Thompson and I had called on the Commandante some time before to inform him that the hut tax would be paid by the mission whenever he was ready to receive it, and there was not the least truth in the other charge, as we had urged the men in the lowlands to be very careful not to do anything which might lead to trouble with the Portuguese authorities.

Mtisu had not been home long before we heard that the Portuguese were charging him with inciting the people around him not to work for them. A kind of forced labor scheme is carried on by the Portuguese officials, who need many men for work on their great sea wall and other improvements at Beira, and also for labor at the mines. It is really a mild form of slavery, in which the men are paid just enough to make it impossible to charge that they are not paid at all.

It would not be strange if Mtisu had advised his people to go away to the mines of Rhodesia or some other English colony, where they would be fairly well paid for their work.

Since I last wrote you three more boys have come to us from Beira, where they were severely punished for attending Mr. Bunker's school. We now have eight of them here, and they are having a good influence upon our other boys. Persecution is bad medicine, but it makes strong Christian character, and I do not know that we ought to be so reluctant to endure it or to permit others to suffer for the name of Christ.

We are in the heat of summer and in the midst of the rainy season. I am told that more than sixty inches of rain has fallen since the rains began in September. Much sickness has resulted, and our work has been not a little delayed. In spite of everything the roof is on the new hospital, and the girls' dormitory is only waiting for the iron to come in by wagon from Umtali, 150 miles north, when it, too, will be under cover. At present we have the walls of the dormitory protected by grass from the heavy rains.

Who will come over and help us?

AN ENGINEER CORRESPONDENT

We have as the Station Plan correspondent for this month Mr. Fuller, of Mt. Silinda, East Africa, who writes as well as he engineers difficult industrial feats in the heart of Africa. After reading the above letter, it will be well to pause and ask yourself whether the refining influence of trial makes you grow strong in Christian character, as it is causing our native leaders and churches to grow in Africa. Such men and such churches are the stuff from which firm foundations for a great Christian church in Africa must some time come.

FOREIGN DEPARTMENT

FIRST IMPRESSIONS OF CHINA

By Secretary JAMES L. BARTON, D.D.

WHILE it is impossible for one in a week, however alert he may be, to get so much as a superficial knowledge of the great empire of China or even a distorted estimate of her 400,000,000 people, yet it is possible in that time to hear and learn a few things. There is probably no city in this country which affords more facilities for learning about mission work than does Shanghai, especially when one's guide and teacher is Arthur H. Smith, missionary, student, author. While waiting for transportation to Tientsin, it was my high privilege to be in the hands of Dr. Smith, whose long residence, exhaustive studies and unfathomed knowledge of things Chinese introduced me at once into the atmosphere of China, new and old.

Shanghai is a rare center for first observations. It is a city of 460,000 inhabitants, five or six per cent of whom are foreigners. It is the great port of China where the ideas and products of the West meet the sluggish currents of conservatism. There are in this one city 235 missionaries, representing thirty-two missionary societies or organizations. It is the headquarters for China of the American Bible Society, the British and Foreign Bible Society, the Christian Literature Society for China, the Chinese Tract Society, the Education Association of

WHERE EAST AND WEST MEET

Wheelbarrow men waiting for a job at one of the gates of Shanghai

China, the Methodist Publishing House in China, the Presbyterian Mission Press, the Young Men's Christian Association, and the Young Women's Christian Association, and other things too many to enumerate. A little more than six per cent of all the Protestant missionaries in the empire reside in Shanghai. The *North China Times*, the leading English daily and weekly in the country, and several leading Chinese papers, have their headquarters here. In fact, the city is the center of missionary, philanthropic, political, commercial, and literary matters, and a point where the West and the East meet.

After many protracted conferences with men like Rev. Young J. Allen, D.D., LL.D., of the Christian Literature Society, and Rev. Timothy Richard, D.D., LITT.D., who received two years ago a degree from the Peking government placing him in the first order of Mandarins, with D. E. Hoste, the director of China Inland Mission; Pres. F. L. Hawks Pott, D.D., of St. Johns University, and many others, one could not fail to receive some decided impressions regarding the progress of Christianity in this empire.

There is no doubt that an intellectual revolution is already in progress here. The decree that abolished the old Confucian civil service examinations, substituting therefor examinations in modern learning, is in itself a revolution of vast proportions and far-reaching importance. This occurred only about one year ago, but the effect of the decree is already apparent in many directions. Count Okuma told me in Japan that there were probably seventeen thousand Chinese students in that country. They have for the most part cut off their queues, and all of them wear the student's uniform. At the same time other students have gone to the United States and to Europe, where they will be thrown under the influence of Western ideas. Hitherto progress in China has met everywhere the keen opposition of the *literati;* in this action we see a great movement in operation that cannot fail to swing this class to the side of progress.

In China itself the effect of this movement appears in the greatly increased number of Chinese youth applying for entrance to mission colleges and in the plans promulgated by the officials to open new schools and colleges. St. John's University at Shanghai, an American Episcopal institution of great interest, has just closed a school year. Some 240 men applied for entrance next year, from whom only eighty can be taken owing to lack of equipment. An official examination for degrees was recently held in Peking, in which the candidates were asked questions based upon modern education, and they were permitted to use any language they pleased in their replies. None used Chinese, English being the most popular. Several of the successful candidates were Christians. The significance of this change can be understood only by those who know how completely the old principles and methods of examination dominated the educational system (if it could be called a system) of China.

It is but natural to expect that any and every intellectual awakening will demand new literature. The publishing houses at Shanghai are taxed to their utmost to keep up with their business, while at the same time, for lack of sufficient funds, works of great value, and that are in constant demand, are waiting in manuscript. The Chinese officials and leaders are asking questions which can be answered only by general works upon history, law, science, geography, and religion. The time to answer these inquiries is when the people are asking them. For the first time in the history of this race it is beginning to take cognizance of the fact that other powerful nations exist and that other people know that of which China is ignorant and which might be of value.

Dr. Timothy Richard at an official dinner was asked by a man of highest rank in regard to wireless telegraphy. After the process had been explained,

so far as was possible, with reference to the fact of the surrounding ether and the presence of particles or atoms that fill all space and pervade all matter, one of the chief Mandarins exclaimed: "Wonderful! Is that God?" Dr. Richard's translation of MacKenzie's "Nineteenth Century" has had a sale of more than one million copies. Many Chinese firms have reprinted the work entire. The Chinese are ready to purchase the books that will answer their inquiries. The Christian Literature Society has some twenty manuscripts now in hand, ready to be put on to the press as soon as funds are secured for the purpose. These include, "The Story of Geographical Discovery," "The Story of the New Testament," "World Politics," "The Expansion of England," "The Essence of Christianity," "Conflict of Christianity with Heathenism," etc. The Chinese are now in a frame of mind to read and profit by such books. The most open door in China today is the one for literature. A thousand will read where ten will listen.

China is also passing through great changes religiously. The officials are learning to distinguish between the true and the false in religion. A Chinese editor said not long since: "The recognized doctrines of China were anciently those of Confucius and Mo-tzu. But Mo-tzu's teaching soon came to naught, and Confucianism only survived in name. Taking China as a whole, it is without a religion, in the modern sense of the word. All that we do find is a mere conglomerate of ancient customs and traditions." Another leading Chinese editor says: "Our fathers have inherited naught but lies, even vanity and things wherein is no profit. Shall a man make unto himself gods, which yet are no gods?" In a recent article in a Chinese paper the author pleads for a more intelligent knowledge of Christian teaching on the part of the *literati* in view of the frequent misunderstandings and riots. He also makes request that the Christian Scriptures be translated into the finest classic Chinese style, to command the intelligent study of the best educated Chinese, "so they may abandon their enmity to that religion."

The China Inland Mission, with 875 foreign missionaries and associate missionaries in China, all with but few exceptions in the remote and interior provinces, is in a condition to feel the pulse of the common people as can no other society. It has missionaries in all of the interior provinces, in some of which they are almost the only preachers of Christianity. Mr. D. E. Hoste, the general director of all their mission work, says great changes have come to pass recently. A few years ago, in some of the provinces it would not have been safe for their missionaries to attempt to live in any but Chinese style or to wear any but Chinese dress. With greatest difficulty could places be rented for the occupancy of their missionaries, and even then riots and disorders were almost the regular thing to be expected. At the present time, with scarcely an exception, the missionaries reside in security, and they are erecting for them houses upon land purchased by the society. They are even contemplating the issuance of an order permitting the missionaries all over the empire to wear foreign dress. Mr. Hoste said that their people find the Chinese much more friendly and ready to listen to religious instruction. They are opening schools for the Christian training of the children of their congregations.

The Chinese are learning that something good may possibly come out of the West. They already recognize, even in the official classes, that Western learning is superior to that of the East. It is but natural for them to conclude that, since Christian missionaries were the first to bring Western learning to China, and have ever been its champions, the religion also for which they stand and which they teach may be equally superior to the old religions of China. China is thinking today, and we must help her to reason, wisely and well.

FRESH FACTS BRIEFLY TOLD

In Threatened Macedonia

Dr. House, of Salonica, writes that the people in many places are in great trouble from the movements and actions of the revolutionary committee; some willingly or unwillingly have been drawn into the movements, and others are in considerable danger of their lives. Pray that God may cut short these days of violence in all that region.

In Restless Bulgaria

After a tour made by Mr. Holway during the Christmas vacation to Sofia and Ludjene, Mr. Ostrander reports the situation as quite encouraging. The society of Ludjene, which is a new one, is made up largely of Protestant refugees from Northern Macedonia, and is making good progress and contributing generously toward the work. There is great need of more workers in evangelistic lines and of more money to support them. Several former helpers have left Bulgaria, for various reasons, and are now preachers in America.

Across the Russian Border

Zohrab Sarkissian, a Protestant pastor of Etchmiadzin, writes joyfully of work in both school and church in that outpost on Russian territory. The interest and sympathy of the people thereabouts and even of the Armenian Catholicos are marked. He has information also from other provinces of notable spiritual movements among the people, and he plans for more tours of investigation through the region. His letter paper bears a striking picture of Mt. Ararat and of the imposing monastery near its base as seen from Etchmiadzin.

Full of Mohammedans

Dr. Tracy writes from Marsovan that Dr. Marden is carrying on his ever increasing surgery, with a hospital full of Mohammedans. They are more numerous than any other class this year. He has eight, nine, ten, and a dozen important operations a week, many of them perilous, requiring the greatest skill and tact. With forty and fifty in-patients all the time, and as many more coming to daily clinics, besides all the demands of this great field, no one doctor can long carry the burden and not succumb.

Lace Making at Mardin

A long-felt need has been met in the undertaking of the lace industry for the women at Mardin. Mrs. Emrich has it in charge, and there are now one hundred or more women and girls on the roll, some of whom have learned to do good work. The enterprise is hardly self-supporting yet, but the help of friends is hoped for in furnishing a market.

Stirring Days at Arabkir

Mr. Carey, of Harpoot, went during the seminary vacation to Arabkir, a cloth-weaving city of 25,000 inhabitants on the other side of the Euphrates River. Seven thousand five hundred of the population are of the Gregorian sect. They have a Vartabed, four priests, seventeen teachers, and 750 pupils. The Protestants number 500, of whom over one hundred are active church members. The boys' school has eighty and the girls' school has thirty-five pupils. Just now the church is without a pastor, and the meetings of the Week of Prayer were consequently attended by men and women spiritually hungry. Among the young men a spontaneous movement arose toward joining the church, so on communion Sunday there was a harvest of thirteen. During the impressive scene, as those earnest young people stood up before the altar to confess Christ before men, a tragic event occurred. In the back of the crowded church a rough young man made such a disturbance that the service was stopped until he could be expelled. And that young man went home to his mother,

who had in the morning herself been to church; and as he sat down beside her she suddenly died from a stroke of apoplexy. Twenty-four hours after his expulsion from church, careless and proud, he stood beside the coffin of his mother in that same church, crying for the mercy of God. And the young men who have newly entered as church members had a meeting in which they promised to work with God in guiding that stricken man into life and to actively labor for the saving of the youth of the city.

Christmas Festivities

It is interesting to see how Christmas is being observed on our fields; many mission letters tell of characteristic celebrations of the season. At Aintab during the holidays the college gave a reception to the resident alumnæ, students and their parents, and other invited guests, about four hundred being present. Music was furnished by American ladies and some of the students.

At Mardin, among other festivities, the young men's society substituted for the usual exercises around the Christmas tree a play showing the evil effects of keeping bad company. Among the interested spectators were thirty prominent men of the Jacobite community. The English Club, made up of the teachers and the more advanced students of the girls' high school, gave a dinner to the missionaries and some other English-speaking persons, which dinner was served *a la Francaise*, with an English program of exercises and with the third class girls in white aprons and caps waiting on table.

Mr. Nelson, of Canton, speaks of the enthusiasm with which the converts entered into their Christmas exercises, contributing all the money and doing their own decorating. They were rewarded with a morning service so crowded that it was thought best to hold another in the evening, when the church was again filled.

The Famine in China

The most recent advices from China make it clear that distress and desolation are increasing in the famine district, as was anticipated. Substantial aid, though insufficient for the greatness of the need, is steadily coming in, and the work of the relief committee and of the missionaries of all Christian creeds, who are the actual agents, is being carried forward systematically and effectively. The opposition from Chinese officials and gentry has completely subsided, according to the *North China Herald*, and they are co-operating, so far as they can, while leaving the actual distribution in the hands of foreigners. It is impressive to see how our Christian Chinese are moved to help their suffering countrymen. Mr. Corbin, of Tai-ku, reports that the church there is devoting its offering for five Sabbaths to famine relief; Mr. Perkins, of Pao-ting-fu, writes that after a sermon which touched upon that matter a spontaneous offering was made, amounting to $16.20 (gold).

Advance in the Hokkaido

Dr. George M. Rowland, of Sapporo, Japan, reports that funds have been secured and plans are being made to begin work at Obihiro in the center of Tokachi province. This means the taking up of new work in the central town of a great and developing province; moreover, it shows that our Japan Mission can easily reach out to new places, while it leaves to the independent Kumi-ai body the development of work already in hand. The request to open work in Obihiro came from the Hokkaido ministers last fall. "It was a long, hard task to get the funds," says Dr. Rowland, "but we got them; now to work it out on these lines."

LETTERS FROM THE MISSIONS

SHANSI MISSION

THE NEW CHAPEL AT TAI-KU

REV. P. L. CORBIN

Rev. P. L. Corbin, of Tai-ku, sends this description of the new building there: —

"On Christmas Day occurred the formal opening of the new street chapel in the city of Tai-ku. This is located on the south main street of the city, on the front of the compound at the rear of which our dear friends were massacred in 1900. It seemed fitting to hold our Christmas service on that spot. The chapel will seat comfortably 100 to 125 men. It does not open directly on the street, but into a wide covered gateway, where there are bulletin boards for tracts, notices, etc. On the opposite side of this gateway, but under the same roof, is a bookshop, where Bibles, tracts, and Christian literature of various sorts will be sold. Already the sales are most promising. To the rear of the chapel, but also under the same roof, is a room where inquirers may be taken for quiet conversation. This building, with the martyrs' memorial tablets erected by the gentry of the city, occupies the entire front of the compound. Inside the compound are two buildings, the smaller of which is used as a free reading room, and the larger as living quarters for the chapel keeper and gateman, for prayer meetings, evening classes, and for the accommodation of Chinese guests. There are now a number of excellent Christian periodicals published in Chinese, and these will be kept on file there. All in all, we feel that we now have a plant that will enable us to reach out for the men, and especially the young men of the city. All this building has been done with indemnity funds."

An Outstation Chapel

Mr. Corbin also reports the dedication of a new chapel at Nan Ching Tui, an outstation. It has been built at a cost of about $360 (gold) and more than one-third of the amount was raised by the people themselves. "Two hundred people can be comfortably accommodated in it. This chapel is a monument to the energy, faith, and patience of the helper at that outstation, Mr. Tu. He had no assistance from foreigners either in planning or erecting this chapel, and it is safe to say the work was done a third or a fourth cheaper than if one of us Westerners had supervised it. On the day of dedication four persons were received on probation, agreeing to abandon idol and ancestral worship, to observe the ordinances of the church, and to abstain from the cultivation, buying, sale, or use of opium."

MICRONESIAN MISSION

STRENUOUS LIFE IN THE MARSHALLS

Rev. Dr. C. F. Rife has been working about Jaluit. He says: —

"I have not much to report at this time. Mr. Seibold and I have been living in one of our churches of this island, and I have spent much time in traveling to the other preaching places to hold services with the people. These meetings have been conducive of a certain amount of success, for we have now to report something more than fifty converts. Many of these, the majority, are people who have backslidden, but some are well along in years, and are only just now recognizing the claims of the gospel on them. This work began at our monthly meetings the first of the past month, but it has spread to other parts of the lagoon.

"The lagoon is more than thirty miles long, and the places for stated preaching are eight in number. I have now visited all of them. Some of these trips necessitated my being in a boat for ten or twelve hours at a time.

"I have not slept in a bed for nearly a year, and have not seen a pie and but one cake for the same length of time. Much of this time I have been with those who could not speak my mother tongue. Mr. Seibold, six boys, and I are now living in the church, doing cooking for two of us on a gasoline stove in one corner of the room."

O ye New Englanders, think of a year without pie!

WEST CENTRAL AFRICAN MISSION

GOOD NEWS FROM OCHILESO

Rev. H. A. Neipp writes joyfully of recent victories. Some months ago the discovery was made that the church members had been secretly drinking the strong native beer; some, even including the women, confessed to having been drunk. The rule of the mission has been firm against the use of this beer, because it is so intoxicating, and because at almost every brewing a little is poured out for the spirit's worship. Now Mr. Neipp reports that the people in real penitence and quickening of heart have confessed their fault, broken off the habit, and consecrated themselves anew to Christian living. A general revival has followed, with the confession of many sins and the gathering of new disciples; "about thirty of the people of the place who are not church members have expressed a purpose to give up all that hinders the living of the true Christ life; nineteen have been led to join the catechumen's class. The recent death of a church member has been a great object lesson, the witness of his faith and hope having helped others to serve God more earnestly."

Mr. Neipp is also cheered by the return of a boy from the prison at Benguella, where he has been confined for three years for killing, in self-defense, a slave of a white trader. It

BY THE RIVER AT OCHILESO

appears that he has kept himself from vice in the prison, and that he has been steadfast in prayer and loyal to his faith.

NORTH CHINA MISSION

STATION LIFE AT LIN CHING

Mr. and Mrs. Ellis and Dr. Susan B. Tallmon, our missionary force now at Lin Ching, send a joint letter to their friends in the home land concerning the life and work at that busy city: —

"This station in Western Shantung is the youngest in our North China Mission, having been established in 1886. In 1900 there were 100 church members, a chapel, a hospital, both a boys' and a girls' school, and three foreign residences, besides the Chinese buildings for the native helpers. But Boxer fury changed all this. After the convulsion of 1900 a general movement towards the Protestant Church began. When our American Board Deputation comes to us this spring we shall be able to show them over 509 church members, a dozen helpers, two Bible-women, six chapels, seventeen outstations, a small primary school for boys and another for girls, station classes held for men and also for women. The work here, however, is new and unorganized as compared with the work at Pang-Chuang.

"Perhaps you will like to know something of how we spend our time. In the first place you must not forget that most of the first four years is supposed to be spent studying. In addition to this, Dr. Tallmon sees a few patients, has charge of the little girls' school, and has a class of little girls to teach on Sundays. Mrs. Ellis has charge of the boys' school, directs the women in their Sabbath and midweek prayer meetings, and has a catechetical class of women preparing for admission to the church at the next 'large meeting'; she is also our home maker. On Mr. Ellis falls, among other things, the treasurership of the station, the direction of the evangelistic work, and the hundred and one details that would naturally come to him as the only foreign pastor.

The Native Agency

"When we came to Lin Ching this fall the situation seemed a very difficult one, but the addition of Pastor Kung, loaned to us by the Tung-chou native church, has lightened this end of the load. The old teacher, Wang Feng Ao, who has had years of experience and is a literary graduate, and Ting Wan Cheng, a young Tung-chou graduate of vigor and ability, are in charge of the work here at the central station. In the conduct of the regular religious services they are assisted by our two personal teachers, who also are Tung-chou men. In the outside branch churches are nine preachers. We are glad for every one of our helpers, and, although we wish some of them were better trained, we believe that God is using them.

"There are two compounds here in Lin Ching. The large one is still in ruins as a result of Boxerism; the buildings in the smaller one were saved, although it was looted and windows and doors carried off. Here we all are — native pastor, helpers, personal teacher, servants, Bible-women, girls' school, foreigners, and Chinese guests — all in one little 90 x 150 feet compound, surrounded by a high brick wall.

As to Recreations

"We do have other interests besides the absorbing one of the work. Regarding our recreations it may be well to mention that the ladies have cameras and a sewing woman. Then we three take daily walks — a thing we never thought of doing at home, but which becomes quite necessary here, living as we do in this small compound and spending so much time over our books. But this duty is a very pleasant one, not only 'because we have good company,' but also because this old city is so full of interest. We may visit one of its several hundred temples

in their various stages of repair and disrepair, or go along the city wall, where we get a good view of the graves in which are buried tens of thousands of those slain in the Taiping Rebellion fifty years ago. We may walk down our Bamboo Street, displaying its wares made of bamboo, to the Main Street with its attractive shops and friendly people, and we find everything full of absorbing interest. When we leave the city, as it is easy to do, and walk along by the river bank our walk is no less fascinating. The river has its own busy life in the many boats that go up and down — the heavy freight craft with their cargoes, and the lighter passenger boats, often bearing a couple of hundred people apiece in the crowded 'fair time.' We hear the noisy chanting of the boatmen and their heavy tramping as they pole their boats. Even in the winter the interest is no less, for then the boatmen who winter here are busy making repairs on their boats, many of them living in queer little houses built in the river bank."

THE COMPOUND AT PAO-TING-FU

Showing the gate, the cemetery, and some of the buildings

CONSCIENCE MONEY

Rev. H. P. Perkins, of Pao-ting-fu, describes an interesting scene at a recent service there: —

"Pastor Meng was to have started that morning to one of the nearer outstations and to have made a tour of some two weeks; but he was in the audience, and, before the sermon, came forward and made a few remarks. He congratulated the church on the new organ which had just come, and then exhibited over one hundred strings of cash (in bank notes) which had been given to him and one of the deacons the day before by a widow who has been helping in the Union Girls' School as teacher for two years. She had already made a gift of over fifty strings, but did not feel that she had given all she ought. Some seventeen years ago she had served in our girls' school as teacher and matron, and had charge of the food of the girls. She made what we call a squeeze of the food. I suppose she must have put out some of her money at interest. At any rate she has been in trouble over this money, and has at last reckoned the principal and six per cent interest and turned the entire amount over into Pastor Meng's hands. They want to use it in connection with the new cemetery (martyrs'), and we think this a very fitting use. An event of this sort is of incalculable value to our work, and has given us all great joy. The amount of money returned is in gold $43.50."

The Country Round

In another letter Mr. Perkins speaks of a country trip around Pao-ting-fu with Hsueh, a native helper: —

"The first night was spent at a place called Mulberry Orchard. The former leading man there seemed to be taking a back seat, if there is such a thing as a back seat in a 9 x 10 meeting house. The reason appeared in the information that he had tried to combine with his religious duties a small and select gambling establishment. The next day we stopped at a place called New Bridge, a large trading center, where several were baptized, and there were signs of such interest that Hsueh thought the people there would open a Jesus preaching hall soon."

The third day they stopped in a new village at the home of an ex-Boxer, whom they took on as probationer. A young member of the Peking church was awaiting them there, but as he was the only member in that region "he had been very carefully keeping his light from injuring other people's eyesight."

Mr. Perkins concludes his report thus: —

"I came home from this tour much encouraged. In all these localities the Roman Catholics are very active, but the better class of Chinese are sure to be suspicious of an institution which comes to you with eight strings of cash in one hand and a bowl of baptismal water in the other. A large number of people accept both, but I do not think that their hearts get very warm, and a lot of such people do not make a strong church."

MISSION TO THE PHILIPPINES

SPREADING THE WORD

Rev. R. F. Black reports a ten days' trip through northern Mindanao with two Filipino helpers for the purpose of surveying that part of the field and of selling copies of the Scriptures: —

"It is nearly four years since I made the first trip through those towns, and it was good to see the work that has been done in that time by the government and especially by the American teachers. Two Bible Society agents have passed through that territory in the last two years, and Dr. Thomas, of the Baptist Mission, made a tour of inspection in June, 1906. I had sold some Bibles and portions on my former trip, so the field has not been exactly neglected. In some of the towns the Filipino church has begun its work, a majority of the people favoring the new movement in a few places. Rome's rule is very greatly weakened."

The travelers met with all kinds of receptions. In one town, where no American missionary had ever been, they sold nearly 500 portions of Scriptures, and the evangelist spoke twice near the market to 200 and 350 people, respectively. In another place they could scarcely get a hearing; in a third they had a considerable sale, but found most of the copies were bought by agents of a Roman Catholic society and were probably afterwards burned. Altogether they sold 1,185 Gospels, mostly in the Visayan language, though fifty were in English and fifty in Spanish. Mr. Black feels that the trip was a great success. He notes that the Baptists are planning to occupy some portion of this field and approves their course, since he feels it is almost impossible for our mission to evangelize the whole region.

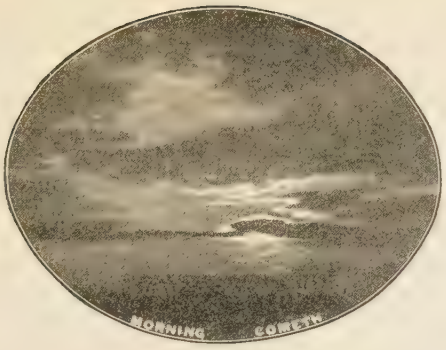
WESTERN TURKEY MISSION

ANATOLIA'S COMING DAY

Rev. G. E. White writes of the growth of Anatolia College: —

"There was once a difficult task to be accomplished, so difficult that the king was half ready to give it up. But the prophet said it could be done. The king asked, 'By whom?' And the prophet answered (1 Kings 20: 14), 'By the young men of the princes of the provinces,' the picked young fellows from the country.

"Anatolia College has been for twenty years working for the picked young fellows of the Turkish provinces, of which provinces fifteen out of twenty-



Anatolia means "Land of the Rising Sun"
The College motto is, "The Morning Cometh"

nine are represented in the student body. Asia Minor is about as large as Germany; it has probably better natural resources, but only one-fourth as many inhabitants. It ought to have a splendid future, but that depends on the character of its young people. Increasing numbers of these look to Anatolia College. Forty of them slept on the floor last fall, until a fresh supply of bedsteads could be got from England and wedged in among the 220 bedsteads we had before. We sent telegrams in several directions to stop more students from coming, and a whole stream of late applicants was summarily refused admittance. The need of another dormitory is imperative.

"There is progress even in slow old Turkey. Turkish, Greek, and Armenian schools have doubled in value of results in the last three or four decades, and the Protestant schools are in the lead, at least in many cases. A large part of our students teach after graduating, for a longer or shorter time. Business throughout most of Asia Minor is good, and our college graduates could all find encouraging business openings. This is of great significance as related to the question of self-support, for if churches and schools founded with the aid of missionaries are to grow strong with local support somebody must foot the bills. Who shall do it if not the young Christian business men of the country? It is good to work with the best influences already at work from within for the reformation and regeneration of the people.

"The students in the college pay their own way, just like students in American institutions, only that a fourth or a third who cannot meet all the bills in cash render some form of manual labor in the Wickes Industrial shops in part payment. They are increasingly fond of athletics, including tennis, baseball, and especially football. A good beginning has been made in orchestral and vocal music. Meetings of the Christian Association are well attended Wednesday evenings and Sunday mornings, the students usually meeting by Armenian and Greek sections and using their vernaculars, but frequently holding a joint meeting, when English or Turkish is used as a common medium of communication. Several young men conduct neighborhood Sunday schools for the children of the city."

A PART OF THE CAMPUS

THE WIDE FIELD

AFRICA

AN EVANGELISTIC KING

Karabega, the notorious king of Bunyoro, was deposed by the British government in 1899, and with Mwanga, ex-king of Uganda, was banished to the Seychelles Islands in the Indian Ocean. He was a typical representative of the old savage despots who maintained the bloody slave trade in the vast region about Uganda before the British took control. So defiant was he, and so masterful withal, that it was felt the only safety was to put him out of the country. Now his son, Anderaya, reigns in his stead, a truly Christian king. And he has sent a former chieftain of Karabega, now a Christian, as his messenger to his father to try and win him to Jesus Christ. Last August this Abimereka, with his wife and child, passed through Mombasa on their way, via Madagascar, to the Seychelles Islands, going thus on a voluntary exile of two years among strangers and in distant islands. They knew not a word of any language save their own, but were provided with letters, and had labels tied around their necks giving particulars about themselves and their destination. "And now," writes King Anderaya, "we strive hard in prayer earnestly for him (Karabega) that he may come right out through Jesus into the sunshine of the world."

MADAGASCAR

OPPOSITION FROM THE FRENCH

Since the French occupation, hard times have come again for Protestant missions in Madagascar. All the societies working there report various and increasing obstacles in their way. The Young Men's Christian Association has been declared illegal and its dissolution required. Elementary schools in connection with churches, taught by native teachers, are no longer generally permitted. No private or elementary schools are allowed in buildings dedicated to religious worship. This prohibition of the new governor general strikes at the majority of mission schools in Madagascar. It is computed that of the 2,800 now in existence, 2,500 will be absolutely stopped if this law is enforced. Moreover, there are no state schools to supply in any way the deficiency. The *Journal des Missions Evangeliques* reports that the governor has refused the official brevet to some native girls who had been most carefully prepared for teaching by one of the French lady missionaries. It is perceived that another step is taken towards the monopoly of education by the state, while at the same time it is unable to assume this responsibility.

The Mission Field is cheered by the fact that, in spite of the French attitude toward religion, the genuineness of the work already done is shown in that Sunday is still a real Sunday in the capital. While all around them the day is disregarded, the Christian natives stand faithful to their training.

CHINA

THE YALE MISSION

After careful preparation the Yale Mission opened its school at Changsha last November. Fifty students took the entrance examination and thirty were admitted, this being the full capacity of the school premises at present. The exercises of the school began with prayers, the simple service being conducted by Mr. Seabury, and followed by brief remarks by each member of the Chinese and American teaching staff. It was felt that a good start was made, and at the time the report was sent it could be added that work had gone on smoothly and encouragingly.

INGATHERING OF ABORIGINES

The China Inland Mission reports a marked awakening among the aborig-

inal tribes of Western China. Work has been done among them for several years, but now there has come suddenly a time of great ingathering. In several provinces and among widely separated tribes the missionaries have met with a wonderful response; the work of examining and baptizing candidates, and of hurrying from place to place to meet the new demands, taxes time and strength to the utmost. One of the very hopeful signs is the impulse of the converts at once to become evangelists to their countrymen; moreover, they are earnest in learning to read and to prepare themselves for Christian service. Here is a widespread and mighty harvest for our rejoicing.

KOREA

ADVANCE ALL ALONG THE LINE

Reports from both Methodist and Presbyterian Missions in Korea indicate rapid development of the work in this land so recently entered. But a few years ago it was called in truth "the Hermit nation"; now there is not any part of it that is not open to a Christian mission, and it is literal truth that from every direction they are calling for missionaries and teachers. On the island of Kangwha, where a Methodist missionary could barely get a foothold fourteen years ago, there are now twenty-seven churches and 2,500 Christians, including representatives of the very best families of the island. There are said to be 10,000 Christians in Chemulpo and 800 probationers in the First Methodist Church of Seoul.

Mr. William T. Ellis, after touring over Korea, writes thus of the present opportunity: "The whole country is fruit ripe for the picking. Leaders are openly declaring that in Christianity alone is to be found political and social salvation for the nation. In their extremity the Koreans are ready to turn to the living God. It may not be so two years hence. If the Christian Church has any conception of strategy, any appreciation of an opportunity, and any sense of relative values, she will act, not next year, but *now*. Within six months there should be 100 new missionaries scattered over Korea, and let them be men and women of the royal breed now on the field."

MANCHURIA

THE NEW FIELD

Mr. Galen M. Fisher, one of the leaders in Young Men's Christian Association work in Japan, contributes to the *Pioneer* an article on "The Japanese in Manchuria and Christianity," which comes to our hands as reproduced in *The Japan Evangelist*. It is worth reprinting in full, but only some of the most significant passages can be given:—

"If a Westerner were to wake up suddenly on the plains of Manchuria, he would think himself in Minnesota or Manitoba. The cornfields are of continental dimensions. No wonder that Mr. Turley, an authority, says the country could support 100,000,000 people.

"The Japanese during the war won the confidence of the Chinese. Bad settlers were strictly debarred and property and life were safe. But with peace has come a letting down of the military *morale*, and at the same time the invasion of a horde of adventurers and low women. Thus the feelings of the Chinese toward the Japanese have recoiled so far that nothing but the most magnanimous attitude on the part of the Japanese authorities and stern dealing with bad Japanese and the encouragement of law-abiding *bona fide* settlers will regain their esteem.

"The Japanese prostitutes and gamblers who are operating in such cities as Liaoyang, Antung, and Mukden number one-quarter of the total population of the settlement. The necessity of counteracting these perils is so deeply felt by business men that money is given to our work with comparative readiness by firms which turn a deaf ear to our appeals in Japan. To offset these darker shades there are several encouraging facts. The

fearless activity and high character of many Japanese officials and merchants have been mighty influences for good. Colonel Hibiki, as chief of the Quartermaster's Department, did more than any other individual to open the door wide to our Army Department. He was also the backbone of the rescue home founded by Secretary Masutomi, and the founder of the Christian hospital, commercial school, and church in Dalny. He has given a splendid and contagious example of unflinching loyalty to Christ. To him and others only less notable, and to the Association Army work, may be credited the fact that while before the war many officers found it convenient to conceal their faith, now it is rather honorable to be known as a Christian. There are also a host of non-Christian officers who seem to vie with Christians in helping on Christian enterprises, especially the Association. For instance, they have just offered us the fine former Russian church at Koshurei.

"One of the greatest causes both of hope and of danger is the open-mindedness of Japanese in Manchuria. Home restraints, both social and religious, seem cut off. They are like ships adrift and ready to grasp the first attractive hawser thrown out to them. Herein lies the urgency of establishing Christian work at once, even though the Japanese population only numbers about 60,000 all told. They are the seed corn of the powerful community to be, the sappers who fix the trail for all who follow."

THE PORTFOLIO

The New Attitude in Macedonia

In Mezhdurek recently I performed the first Protestant marriage ceremony. When I, the earliest missionary to visit the village, went there some ten or eleven years ago it was with the utmost difficulty that I could find a villager to take me in for the night, and finally when one ventured to do so his wife went about crying out, "They will burn the house over our heads." The two or three who had been interested in the Word had been so beaten that not one of them dared to come near me. And for two or three years afterwards the opposition was so great that some of us began to despair of the village. But how has our weak faith been reproved! I found on my visit the other day a nice chapel upon one of the most eligible sites of the village, and it was crowded with villagers eager to witness a Protestant wedding. The village guard or watchman was there and tried to keep the children quiet, so that all might hear. There are now nine families of followers, and two of them have probably the largest and best houses in the village. Most of the followers, however, are very poor, yet with the help of their other friends in Macedonia and Bulgaria they have erected their chapel, which they now own free from debt. Their preacher is a former Orthodox (Greek Catholic) teacher, who was turned out of the village school because of his desire to teach and follow the New Testament. This preacher shows the stuff of which he is made, having by himself planed and put down the floor of the chapel. He also designed and made the neat pulpit. He was a *very* devout Greek Catholic in his earlier years; he is now just as devout an evangelical Christian and a brother beloved, whom I hope we shall some day be able to ordain as pastor.

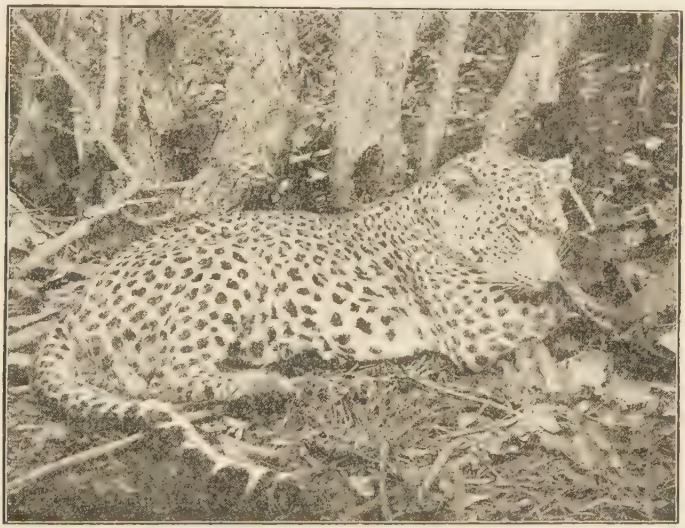
From Rev. J. Henry House, of Salonica, Turkey in Europe.

In Darkest Africa

One night we went until nearly nine o'clock and then had to camp without water. The next day we trailed along for about nine miles and then came to a scene we will not soon forget. Some twenty or more women and a few men

were gathered around a deep hole in black, clayey ground. Some of them had filled their jars with an opaque, slimy fluid which, for want of a more ample vocabulary, they called water. We went over to the hole where the water was slowly oozing through the soil, and there at the bottom was one tangled, slimy, crawling mass of black, glazy frogs, which the natives considered as water gods and therefore dared not remove lest the water should dry up entirely. The day before our boys had never flinched at cooking their food in liquid mud taken from a hole into which some two hundred native feet had to step each day, but now they turned away in disgust, faint and thirsty as they were. O ye favored ones who have drunk of the Water of Life, will ye not send it on to these poor, dying souls?

From Miss Helen E. Springer's account in "The Christian Express" of an exploring tour from Umtali to the Zambesi River.



AN AFRICAN LEOPARD

A Uganda Evangelist's Adventure

I went out teaching the other day, and I taught forty-five at Nawandyo and five people at another place, and coming home through a garden I heard "pit-pat," the nearing feet of an animal like a dog sounding on the leaves. I turned and saw a leopard. It saw me and rejoiced to see me; it came in front of me and stood right in the path in my way. It played its tail about in the air, rejoicing like a dog who sees his master. It shook it about and put it up stiff and straight for joy that at last it had found some meat. It seemed to say, "I have eaten you." So when I saw that it rejoiced so much I knew that it meant to fight me. So I tucked my New Testament under my arm, and tied up more closely my cloth about my neck, and waited and got ready, holding my stick (a small one) ready for it when it should spring at me. It stood about over there [measuring four yards] shaking its tail for joy, and I said: "All right; I am not a woman, I'm a man. I am not afraid." When it made ready to spring at my throat it put its tail down between its legs, when it jumped at me. I hit it on the side of the head (not on its head) and knocked it down. Again it sprang at me from the side, but I had turned round and I knocked it down again. Then it came at me with its left hand

to tear me, and then I hit it right in the middle. I heard it crack, and my stick broke in two pieces, and when I turned round to find it [the leopard] it was gone, and I never saw it again, and God helped me to fight it.

Retold and vouched for by Miss S. R. Tanner, of Iganga, Busoga, Africa.

A Notable Convert

Gorabuya is a fine-appearing Ndau heathen; one of the most intelligent and respected natives about the place. He knows that he is brighter than most of the others and has thought much of himself. He has had three wives, and rejoiced daily in abundance of beer supplied by his dutiful and plentiful wives.

He has many sons and daughters. One of his youngest boys, about ten years of age, came out last year boldly for Christ, left his heathen home, and has been living with one of the Zulu evangelists.

Gorabuya made no objection to his son's conversion, and indeed has always shown a friendly spirit to the missionaries. We have often secretly wished that this man might accept Jesus as his Saviour and renounce heathenism. We thought, what an example to the rest of the heathen if only such men would come out instead of the outcasts, the weak, the poor. But our meditations would suddenly encounter, "Not many wise, not many mighty"; so we chid ourselves for having wished the Lord would do differently. When all unexpectedly Gorabuya appeared at one of the early morning prayer meetings held at Tom Zonzo's outstation, rose, and then and there boldly renounced his heathenism and begged to be known thereafter as a follower of Jesus. It is two weeks now since he came onto the Lord's side.

Now the old question confronts him. He is a polygamist. But certain events are helping Gorabuya. His youngest wife — whose confession that she had for months been living with his oldest son brought Gorabuya to his senses, leading him to see the sinfulness of polygamy — Gorabuya gives to his wayward son, thus disposing of her. Now the second wife only last Saturday has taken a stand for Christ. The oldest and first wife is still a heathen. Which woman shall he keep for his wife?

Pray for Gorabuya and for his household. Gorabuya is ill, and he still thinks this illness is caused by the unfaithfulness of his youngest wife. Do you ask how much of a Christian is Gorabuya if he can still think such thoughts? Wait and see.

From Rev. George A. Wilder, D.D., of Chikore, Rhodesia.

The Children of Satan

Mkutai, with two wives, has heard the gospel preached for several years. He is still clad mostly in his greasy nakedness. His kraal, composed of two disreputable looking grass huts, is typical of the homes of most of the heathen about. Mkutai is not a strong man, and he has often benefited by the treatment of the mission physician.

Last month he and his wives were making heathenish merriment over their pots of beer. Unusual preparations had been made, and he and all his were getting "gloriously drunk, sir." On the third day of their carousal Mkutai suddenly was taken ill. The attack developed rapidly. These half drunken and lazy, indolent Africans did not have time to bestir themselves or even consult a medium to ascertain the cause of this sudden illness. On the nightfall of the second day Mkutai was in great distress and apparently thought he was going to die. So in his extremity he begged his wives to go to Tom (the Zulu evangelist) to get him to come to him. "For," said he, "I am burning all up. It is not my body that is burning, but my spirit. Oh, I am in awful agony! Go quickly, wives. Call Tom! call Tom!"

But the stolid women, unmoved by the agony of their spouse, did not move, and wretched Mkutai died in his terror that night.

The following day the women re-

ported all to Tom, the evangelist, and when asked why they did not call him as their husband asked them to do, they replied, with the utmost indifference: "Why should we call you? Are we not all the children of Satan? What did we want of Tom?"

How very, very sad to think that womenkind can sink so low as to be indifferent to the wishes of their dying husband.

But what as to the condition of *nominal* Christians who are not moved by the cry of this lost man or by the terrible condition of his lost wives?

From Rev. George A. Wilder, D.D., of Chikore, Rhodesia.

The Trail of 400 Gospels

A few days ago I was in Auburn Seminary and met a student there by the name of Kallina, a graduate of Mt. Hermon School. He told me an interesting story of a young Japanese by the name of Fusakichi Maruyama. It seems that this young man decided in 1904 to go back to Japan, and to do so by tramping across America to San Francisco, thence getting across the Pacific as best he could. He left New York, July 8, 1904, and tramped through Pennsylvania, Ohio, Indiana, Illinois, Iowa, Nebraska, Colorado, Wyoming, Utah, Nevada, and California to San Francisco. From over four hundred people, *en route*, he received meals, lodging, money, clothing, etc. At some places he got, as he said, only "welcome words." From one person he got a fan, a cup, and a water bottle; from another (and this was toward the end of his journey) bed, breakfast, and bath. To each and all he gave a copy of one of the Gospels which he had obtained from Bible houses in New York and Chicago. When he reached San Francisco he worked hard as a house cleaner, as he said, to "earn the expenses for writing letters to all the helpers on the road and for the Gospel copies, which I want to give to the Japanese who are going to forget that there is the Lord God Almighty." So he had printed a long letter, with the names of the 400 people who had helped him, and in that letter he published, in true *Missionary Herald* style, the special donations received, with the name of each person, town, and state. This is a part of the letter that he sent to them:—

"*My dear sisters and brothers in the kingdom of our risen Lord Jesus:*

"By the help of Lord God and your kind alms deed, I came here (San Francisco) safely in the evening of November 15, and want to tell you somewhat the story on the road—how I took baths in the rivers; how I picked up the berries and apples; how the birds on the fences comforted me; how many times I stopped to look at the beautiful landscape, and thanked God; how it was dangerous when I met the freight train on a long railroad bridge one evening; and how I helped my motto which I took for the journey, 'If I do not look too far I may climb up easily the steep mountain, even the globe,' in the hard rain and hailing days, in the hour of climbing up the mountain; and how I wondered when I was stepping on the railway ties, so far, thinking about the Jacob's dream, in Genesis, twenty-eighth chapter, and wished to be so. If you will, pray for me, that I do not profane the holy name, but instead to praise it through the teaching of our Saviour Jesus Christ."

Maruyama then shipped for Manila, on board the bark *Louisiana*, as a cabin boy to the captain. From there he shipped to Hong Kong, and by river boat and other means of transportation, to say nothing of walking, he was able to reach Shanghai, having distributed great quantities of Gospels on the way. It was not difficult for him to get from Shanghai to Japan, where he soon took up his residence in Kyoto and became a student in the Doshisha. There, for the present, the story ends.

Told by Assistant Secretary E. F. Bell.

Six Little Brides of India

The Maharaja's arrival was announced by loyal shouts and by the brass band playing "God Save the King." He entered with stately tread, recognized the guests with kingly dignity, and sat himself down beside his handsome little sons — gorgeous in coats of brocaded silk, their voluminous turbans threaded and wrought with gold, and ropes of pearls about their youthful necks.

Then came the brides, six of them, stretching out dainty, bejeweled feet timidly, gropingly, for their heads were muffled, one end of their long, graceful garment being held over the face by a gilded crown, whose spangles drooped down over the shoulders. Through enveloping robes could be descried diminutive figures, not one more than six years old, while one, a mere baby, was carried in the arms of her nurse. Each bride was placed in a tiny alcove to await the coming of her bridegroom, who in every case was tall, mature, mustached, carrying on his arm a rich garment for his bride. Then a curtain was held between them, and while the bridegroom gazed over it at the shrinking child he was taking for a wife, the priests chanted the bans, colored rice was thrown, the guests were garlanded, perfumed, and anointed with cedar oil, and all was over. But it was only the beginning for the brides.

From the galleries above peered down the women, dark-eyed, timid, smiling. Were they glad for the little veiled girls sitting in their alcove? Had their own experience taught them anything of happiness for child wives, or did they look back upon the burdens assumed at the tender age of twelve, the burdens of wifehood, with a shudder? Would these little girls grow up to love — they would certainly fear — these husbands, not of their own choosing? Behind the purdah, what bitternesses, heartaches, longings! What sufferings screened from the world, how seldom happiness or content!

What, O what, of the child wives?

W. Heston, in "Woman's Work."

THE BOOKSHELF

The Blue Book of Missions. Edited by Henry O. Dwight, LL.D. New York and London: Funk & Wagnalls Co. Pp. 248. Price, $1.00 net.

A vast amount of exceedingly valuable information concerning missions is brought together in this handbook, which follows the general lines blocked out in the preceding issue for 1905. There are three parts; the first reviews the fields in alphabetical order by continents and adds the religious statistics of various countries; the second part furnishes a directory of missionary societies in the United States and abroad, a list of the publishing societies and various organizations auxiliary to missionary work, and the statistics of Protestant foreign missionary societies; the third part consists of miscellaneous information as to recent books on missions, postal rates, tables, coins, measures, calendars, etc. A full index furnishes a needed guide to the material of the book. Every missionary society, student of missions, and writer upon missionary matters owes a debt of gratitude to Dr. Dwight for the knowledge, painstaking, and editorial skill which appear in this book of ready reference.

Interdenominational Missionary Studies for the Sunday Schools. Third series. Our Responsibility for the Immigrants in Our Midst; Our Responsibility for India's Millions. Junior and intermediate and senior grades. Edited by George Harvey Trull, with introductory note by Robert E. Speer. Pp. 86. Philadelphia, Pa.: The Sunday School Times Co. Each 15 cents net.

These are new contributions to the missionary literature designed for Sunday school study, and their author is an expert in this line of work. They are attractive in form, well printed, well illustrated, well arranged, and

withal inexpensive. Wide-awake superintendents and Sunday school teachers should examine these aids to their work. Some form of missionary instruction in our Sunday schools is one of the great needs of the day. It is good to see that the need is being met.

The Old and the New in Micronesia. By Florence A. Fensham and Beulah Logan Tuthill. Chicago: Woman's Board of Missions of the Interior. Pp. 91. Price, 15 cents net.

This little manual upon the history of our Micronesian Mission covers the same ground as Mrs. Bliss's volume, but with somewhat different treatment of the subject and arrangement of the material. It has many good pictures and marginal guide words, which help to make it attractive for reading. Its timeliness is apparent in this year of study of the Island World.

The Religious Value of the Old Testament. By Ambrose White Vernon, professor of Biblical literature in Dartmouth College. New York: Thomas Y. Crowell & Co. Pp. 90. 90 cents net; postage, 10 cents additional.

All that is attempted in this little book is an essay upon the great theme which it announces. But Professor Vernon's style is so direct and compact that he is able to put a good deal into small space. The book is written by a frank and ardent champion of the new attitude toward the Old Testament. The older view of its religious value is reviewed, its defects as the author sees them are pointed out, and the untenability of that view any longer is affirmed. Then in the main chapter of the book is discussed the modern view of the Old Testament's religious value, under three heads; it presents characters supremely worthy of reverence, records the discovery of the few and simple truths that are fundamental to religion, and leads men to a correct apprehension of Jesus Christ. Not all will take the attitude of this book; but it argues its thesis strongly, is keenly phrased and yet kindly in temper, reverent toward the Scriptures as it views them, and contains some brilliant character sketches of Old Testament worthies.

Knights Who Fought the Dragon. By Edwin Leslie. Philadelphia: The Sunday School Times Co. Pp. 297. Price, $1.00 net.

As the title may indicate, this is a story of life in China. With the events leading up to the Boxer massacres and the siege of Peking is woven a story which sets forth for young people the way of missionary work in the Chinese empire. The story is full of incident and adventure and is sure to be eagerly read by every boy and girl into whose hands it comes.

BOOKS RECEIVED

Christ's Secret of Happiness. By Lyman Abbott, D.D. New York: Thomas Y. Crowell & Co. Pp. 84. Price, $1.00 net.

The Psychic Riddle. By I. K. Funk, D.D., LL.D. New York: Funk & Wagnalls Co. Pp. 243. Price, $1.00 net.

The Ministry of David Baldwin. A novel. By Thomas Henry Colestock. Thomas Y. Crowell & Co. Pp. 269. Price, $1.50.

The Week of Our Lord's Passion. By William E. Barton, Theodore G. Soares, and Sydney Strong. Chicago and New York: Hope Publishing Co. Pp. 219. Price, in paper, 15 cents net; cloth, 25 cents net.

THE CHRONICLE

ARRIVALS ABROAD

January 23. At Ruk, Micronesia, Mrs. Emily B. Stimson.

February 16. At Inuvil, Ceylon, Miss Zillah W. S. Patten.

ARRIVALS IN THIS COUNTRY

March 16. At San Francisco, Rev. and Mrs. Francis M. Price. (See page 256.)

March 18. At Seattle, Rev. Alfred C. Walkup, of Kusaie, Micronesia.

MARRIAGE

March 15. At Milltown, N. B., Rev. Robert Ernest Hume, PH.D., of Ahmednagar, India, to Miss Laura Caswell, both under appointment to the Marathi Mission, India.

DEATH

March 13. At Honolulu, T. H. Mrs. Mary Tenney Castle. (See page 216.)

As an instance of the cordiality of Secretary Barton's reception in Japan, it is recorded that the standing committee of the Kumi-ai churches had him to lunch at the Nippon Hotel in Osaka. Messrs. Allchin and Rowland were also guests. The table talk and the formal address by President Harada were full of good feeling and very hopeful for the future.

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The holidays were saddened for the Mardin station by the death of Baby Philip Emrich. In his short life of nine months he had won his way to the hearts of all, and they say, "You cannot know at home how hard it was to part with this one little babe."

∴

Rev. Theodore S. Lee, of Wai, India, is convalescing from a severe illness that interrupted his work and prevents him still from doing full service. He recognizes that the mission's sore need of men makes it doubly important for him to take every care of himself that he may hold on.

∴

Shocking news comes from Tientsin that as Mrs. H. P. Perkins, M.D., was boarding the train at Pao-ting-fu on the 19th of February she fell and was run over by the cars in such way that amputation of both limbs became necessary, one above the ankle and the other below the knee. There was also dislocation of one hip, besides severe bruises. The first report said that the doctors discovered no serious internal injuries, and had strong hopes of her ultimate recovery. Later word confirms this hope and emphasizes the bravery and cheerfulness of Mrs. Perkins and those about her. Utmost sympathy goes out to her and her family and the mission.

Rev. and Mrs. Francis M. Price have arrived in this country, bringing with them complete manuscript translations into the Chamorro language of the Gospels, the Acts of the Apostles, and the Psalms. These portions are now to be published by the American Bible Society in New York. Mr. Price went to Guam last September to complete this work of translation into the written language of Guam, which he has done much to perfect. Both Mr. and Mrs. Price return with health impaired for life in a tropic clime, and Mr. Price feels that with the issue of these Chamorro Scriptures his active foreign missionary labor will cease.

∴

Rev. and Mrs. A. A. Jagnow also are compelled to leave the work in the Caroline Islands on account of ill health. Mr. Jagnow reports that his physical strength seems to be almost exhausted, and that there is no chance for him to recuperate in the tropics, as he had hoped.

∴

Rev. C. A. Nelson, of Canton, has been working on the Robert Morrison Committee, which seeks to raise $100,000 (gold) with which to build a Young Men's Christian Association building in Shanghai, to be called the "Morrison Memorial." Mr. Nelson reports that during the absence of his wife, who is soon to return to this country with their daughter, Miss Bankes will be in charge of the girls' school.

∴

The seventy-fifth birthday of Dr. James F. Clarke, of Sofia, was marked on January 31 by the coming together of associates and friends, including former students from Samokov and elsewhere, to the number of about one hundred for an evening of congratulation and good cheer.

DONATIONS RECEIVED IN MARCH

NEW ENGLAND DISTRICT

Maine

Auburn, Samuel Stetson,	5 00
Bangor, Central Cong. ch., of which 75 toward support of missionary, and 5 from J. L. Crosby, 80; 1st Parish ch., toward support of missionary, 75; Hammond Cong. ch., for do., 75,	230 00
Cumberland Center, Cong. ch.	21 61
Cumberland Mills, J. E. Warner,	50 00
Hallowell, Cong. ch., Miss S. L. Smith,	12 00
Hampden, Sarah C. Curtis,	15 00
Portland, Bethlehem Mission Cong. ch.	7 00
Presque Isle, 1st Cong. ch., for Micronesia,	1 50
South Freeport, Cong. ch.	7 12
Westbrook, Cong. ch.	12 40——361 63

New Hampshire

Amherst, Cong. ch.	17 00
Concord, 1st Cong. ch., 130.24; South Cong. ch., A. B. Cross, 5,	135 24
Danbury, Rev. Robert Ford,	5 00
Durham, Rev. W. S. Beard, for Haystack offering,	15 00
Goffstown, Cong. ch., 26.28; Friend, 1,	27 28
Hanover, ch. of Christ at Dartmouth College, Friend, 5; H. S. Clark, for Haystack offering, 1,	6 00
Lakeport, W. C. Landis,	3 00

Manchester, 1st Cong. ch., Miss I. G. Mack, 5 00
Newcastle, Cong. ch. 7 50
North Hampton, Cong. ch. 10 30
Suncook, W. G. Nichols, for Shao-wu, 70 00
Walpole, Cong. ch., Mrs. C. B. Holmes, 1 00
West Stewartstown, Cong. ch. 21 35——323 67

Vermont

Brattleboro, Center Cong. ch. 55 00
Burlington, 1st Cong. ch., Mrs. M. R. Englesby, 25, and Mrs. H. S. Worcester, 10; College-st. Cong. ch., G. H. Perkins, 25, 60 00
Coventry, Cong. ch., toward support Rev. R. Thomson, 50 00
Danby, Cong. ch., toward support Rev. E. A. Yarrow, 15 00
East Dorset, Union Cong. ch. 1 00
Fairlee, Cong. ch., toward support Dr. C. W. Young, for 1906, 1 50
Greensboro, Cong. ch., toward support Rev. R. Thomson, 21 85
Hartland, 1st Cong. ch. 10 00
Irasburg, Cong. ch., toward support Rev. R. Thomson, 20 87
Island Pond, Cong. ch., A. W. Bosworth, 10 00
Ludlow, 1st Cong. ch., D. F. Cooledge, for Harpoot station, 20 00
Newport, Cong. ch., toward support Rev. R. Thomson, 21 10
North Craftsbury, Cong. ch., toward support Rev. R. Thomson, 5 00
Pittsford, Cong. ch., toward support Rev. E. A. Yarrow, 86 00
South Wallingford, South Cong. ch., toward support Rev. E. A. Yarrow, 17 00
Stowe, Rev. H. A. G. Abbe, 40 00
Wallingford, Cong. ch., toward support Rev. E. A. Yarrow, 1 50
Waterbury, Friend, 5 00
Wells River, Cong. ch., toward support Dr. C. W. Young, 25 00
West Rutland, Cong. ch., F. A. Morse, 25 00
Woodstock, Cong. ch. 22 86——513 68

Massachusetts

Abington, 1st Cong. ch., Forrest Hunt, 5 00
Amherst, A. B. Culver, 10 00
Andover, Andover Seminary ch., 405; J. F. Kimball, 25; Rev. W. L. Ropes, 10, 440 00
Ashburnham, Cong. ch., income C. M. Proctor Fund, 4 00
Auburndale, Cong. ch. 25 00
Beverly, Washington-st. Cong. ch. 10 00
Boston, Union Cong. ch., 450.59; Mt. Vernon Cong. ch., 100; Phillips Cong. ch. (So. Boston), 25; Highland ch. (Roxbury), 10; Pilgrim Cong. ch. (Dorchester), Miss E. F. Abbe, 10; Eliot Cong. ch. (Roxbury), Miss E. E. Backup, 3; Miss Janet Black, 5, 603 59
Bridgewater, W. F. Leonard, 1 00
Brockton, Porter Cong. ch., James S. Allen, Jr., 5; Wendell-av. Cong. ch., Miss H. W. Bradbury, 5, 10 00
Brookline, Harvard Cong. ch. 1,457 37
Chicopee Falls, 2d Cong. ch. 40 24
Cliftondale, Cong. ch. 2 50
Clinton, Cong. ch., E. P. Sawtell, 2; W. E. Parkhurst, 5, 7 00
Concord, Trin. Cong. ch., Benj. Moody, 5; Mrs. M. C. Reed, 5, 10 00
Dalton, Cong. ch., W. H. Dodge, 5 00
Douglass, J. H. Dudley, 1 00
Easthampton, 1st Cong. ch., R. F. Underwood, 5; Rev. J. H. Sawyer, 10, 15 00
Enfield, Cong. ch. 78 40
Erving, Cong. ch. 3 08
Grafton, Cong. ch., toward support Rev. E. C. Partridge, 62 09
Great Barrington, Cong. ch., Elizabeth S. Beckwith, 5 00
Harvard, Cong. ch. 5 75
Haverhill, North Cong. ch. 100 00
Haydenville, C. D. Hills, 5 00
Holyoke, 1st Cong. ch. 25 00
Hyannis, Cong. ch. 6 75
Islington, Cong. ch. 1 00
Lenox, Miss C. G. Sedgwick, 10 00
Leominster, Cong. ch., 86.15; F. A. Whitney, 15, 101 15
Lowell, High-st. Cong. ch., 74.04; Miss C. A. Lathrop, 5, 79 04
Lunenburg, Cong. ch. 4 04
Lynn, North Cong. ch., 33.09; Central Cong. ch., 4, 37 09
Malden, Mrs. C. F. Belcher, for Pang-Chuang, 30 00
Marblehead, Rev. N. Van der Pyl, 6 00
Melrose, E. F. A. 25 00
Methuen, 1st Cong. ch., of which E. A. Archibald, 20, 86 84
Middleboro, Central Cong. ch. 39 48
Milton, 1st Cong. ch. 26 56
Mittineague, Cong. ch. 11 75
Monson, Cong. ch., G. E. Fuller, 10 00
Newburyport, Belleville Cong. ch., Mrs. M. F. Savage, 20 00
Newton, Eliot Cong. ch., of which Miss Margaret G. Wilder, 25, and friend, for Haystack offering, 5, 1,225 00
Newton Center, 1st Cong. ch., 386.84; Edward McLellan, 10, 396 84
Newtonville, Central Cong. ch., P. H. Tufts, 10 00
North Adams, 1st Cong. ch., Rev. T. E. Busfield, for Haystack offering, 10 00
North Brookfield, 1st Cong. ch. 39 39
Norwood, 1st Cong. ch. 100 00
Oakham, Cong. ch. 32 41
Orange, Central Cong. ch., J. D. Kimball, 5 00
Oxford, X. 10 00
Paxton, Cong. ch., Rev. G. H. Pratt, 5 00
Pepperell, Cong. ch. 16 10
Pittsfield, South Cong. ch., of which Mrs. R. J. Sears, 5, 40.67; H. A. Brewster, 5, 45 67
Plympton, Cong. ch. 4 10
Princeton, Cong. ch., Rev. C. E. Reeves, for Haystack offering, 5 00
Quincy, Mrs. Susan E. Barrows, 5 00
Rowley, Cong. ch. 8 50
Salem, Crombie-st. Cong. ch., 55; Tab. Cong. ch., Miss H. Frances Osborne, 5; Friend, for Micronesian navy, 15.25, 75 25
Somerville, Broadway Cong. ch., 60.66; Miss M. C. Webster, 2, 62 66
South Framingham, Grace Cong. ch., 67.17; Cynthia A. Kendall, 25, 92 17
South Hadley, Center Cong. ch., Mrs. L. M. Hill, 2 00
South Weymouth, Old South Cong. ch. 5 00
Springfield, Olivet Cong. ch., 26.50; 1st ch. of Christ, L. F. Giroux, 5; North Cong. ch., L. C. Haynes, 5; Rev. C. W. Kilborn, 10, 46 50
Taunton, Trin. Cong. ch., 325.31; Union Cong. ch., 18.59; East Cong. ch., 8, 351 90
Turners Falls, 1st Cong. ch. 7 00
Waltham, Cornelia Warren, 250 00
Wellesley, Friend, 25 00
Wellesley Hills, 1st Cong. ch., toward support Rev. J. C. Perkins, 56 67
West Gloucester, Cong. ch. 8 14
Westhampton, Cong. ch. 20 00
West Newton, 2d Cong. ch., W. G. Bell, 5 00
Williamstown, ch. of Christ in the White Oaks, Rev. W. R. Stocking, for Haystack offering, 2; Rev. John Bascom, 5; Chas. H. King, for Haystack offering, 1.10, 8 10
Winchendon, North Cong. ch. 49 16
Winchester, 1st Cong. ch., toward support Rev. A. W. Clark, 200 00
Woods Hole, 1st Cong. ch. 7 00
Worcester, Piedmont Cong. ch., of which 201.25 toward support Rev. and Mrs. J. B. McCord, 219.25; Plymouth Cong. ch., 59.08; Lake View Cong. ch., 10; Central Cong. ch., Miss F. L. Barnard, 10; C. E. Hunt, 25; J. E. Sinclair, 25, 348 33
——, Cape Cod, 10 00—6,973 61

Legacies.— Ipswich, Abigail G. Appleton, by Hannah S. Bond, Adm'x, add'l, 241 74
Less. — Newburyport, Caroline W. Fiske, tax refund, 2 50——239 24

7,212 85

Rhode Island

Kingston, Cong. ch. 195 00
Pawtucket, Darlington Chapel, 2.50; Cash, 35, 37 50
Providence, Central Cong. ch., of which Miss Grace R. Lawton, 10, 30; Mrs. A. H. Olney and daughter, 5, 35 00
Riverpoint, Cong. ch., H. M. Clark, 5 00
Westerly, Pawcatuck Cong. ch. 10 26
Woonsocket, Globe Cong. ch. 6 00——288 76

Young People's Societies

MAINE.—Belfast, 1st Y. P. S. C. E., for Aruppukottai, 5; So. Berwick, Y. P. S. C. E., 3.60, 8 60
NEW HAMPSHIRE.—East Concord, Y. P. S. C. E., for Shao-wu, 7; Hancock, do., for Pang-Chuang, 9.34; Hinsdale, do., toward support Geo. M. Newell, 10, 26 34
VERMONT.—Barton, Y. P. S. C. E., toward support Rev. R. Thomson, 6.65; Newport, do., for do., 5; Wells River, do., toward support Dr. C. W. Young, 13.54, 25 19
MASSACHUSETTS.—Billerica, Y. P. S. C. E., 2.60; Boston, 2d ch. Y. P. S. C. E. (Dorchester), toward support Dr. F. C. Wellman, 50; Charlemont, 1st Cong. ch. Boys' Club, 1.05; Chesterfield, Y. P. S. C. E., 2.58; Malden, Mission Study class, for Aruppukottai, 30; Melrose, Y. P. S. C. E., for Mt. Silinda, 10; Newburyport, Progressive Miss. Club of Belleville ch., 3; Shirley, Y. P. S. C. E., for Shao-wu, 5; Somerville, Franklin-st. Y. P. S. C. E., for Sholapur, 30; So. Framingham, Grace Y. P. S. C. E., toward support Rev. R. S. M. Emrich, 25; So. Hadley, 1st Y. P. S. C. E., for Sholapur, 15; Wakefield, Y. P. S. C. E., for Pang-Chuang, 5; Winchester Highlands, do., 2, 181 23
241 36

Sunday Schools

MAINE.—Orrington, Cong. Sab. sch., for Aruppukottai, 1; Saco, 1st Parish Cong. Sab. sch., for Shao-wu, 2.50, 3 50
VERMONT.—Danby, Cong. Sab. sch., for Aruppukottai, 4; Granby, do., 3.30; Milton, do., 2, 9 30
MASSACHUSETTS.—Gardner, 1st Cong. Sab. sch., toward support Rev. G. H. Hubbard, 10; Hanson, do., 1; Holbrook, Winthrop Cong. Sab. sch., for Station Plan, 6; Melrose, Cong. Sab. sch., Jun. Dept., for work in Micronesia, 1.77; Millville, do., 1; No. Falmouth, do., 1.50; Salem, Crombie-st. Cong. Sab. sch., 10; Sturbridge, Cong. Sab. sch., 5; Swampscott, 1st Cong. Sab. sch., 4.01, 40 28
53 08

MIDDLE DISTRICT

Connecticut

Ansonia, Ger. Cong. ch. and Sab. sch., for work in Eastern Turkey, 4 20
Berlin, 2d Cong. ch. 40 00
Bridgeport, 2d Cong. ch., 37.02; Park-st. Cong. ch., C. M. Bassett, 5, and A. W. Marsh, 5; Mrs. Mabel McK. Blodget, 40, 87 02
Bristol, 1st Cong. ch., toward support Rev. C. C. Tracy, 37.24; Friend, 25, 62 24
Buckingham, Cong. ch., of which a friend, 10, 14 00
Canton Center, Cong. ch. 5 00
Deep River, 1st Cong. ch. 8 00
Durham, Cong. ch. 26 00
East Hartford, South Cong. ch. 11 79
Goshen, Cong. ch. 22 80
Greenwich, Rev. Josiah Strong, 10 00
Hartford, 1st Cong. ch., 225.76; Asylum Hill Cong. ch., Adeline M. Stone, 10, and Job Williams, 10; Mr. and Mrs. O. B. Colton, 50, 295 76
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 139 42
Milford, 1st Cong. ch. 32 24
Montville, 1st Cong. ch. 12 00
Naugatuck, Cong. ch. 105 00
New Britain, South Cong. ch. 20 00
New Haven, Center Cong. ch., 227.01; do., H. W. Farnam, 25; do., Rev. C. L. Kitchel, 10; Dwight-pl. Cong. ch., toward support Rev. W. S. Ament, 150; do., Robert Crane, for do., 20; do., Rev. W. W. Leete, for Haystack offering, 10; Howard-av. Cong. ch., 25.16; Miss Harriet Bennett, 20; G. D. Watrous, 10; Miss M. H. Bradley, 5; Irving Fisher, 5, 507 17
Newington, Miss A.W. Belden, 5; Friend, 7.50, 12 50
Newtown, Cong. ch. 20 00
Northfield, Cong. ch. 5 75
North Haven, Annie M. Reynolds, 150 00
North Stonington, Cong. ch. 24 00
Norwich, Broadway Cong. ch., Miss M. L. Sturtevant, 100; do., Lillian R. Johnson, 5; do., Mrs. A. E. Speeler, 5; Park Cong. ch., Rev. S. H. Howe, for Haystack offering, 10, 120 00
Plainville, M. E. H. 1 50
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 50 75
Rockville, Union Cong. ch., toward support Rev. W. C. Wilcox, 229 93
Salisbury, Cong. ch. 6 54
Shelton, Cong. ch., toward support Geo. M. Newell, 39 49
South Manchester, Center Cong. ch., Wm. Ferguson, 3 00
Tolland, Flora D. Whiton, 5 00
Voluntown, 1st Cong. ch., toward support Rev. J. H. Pettee, 10 00
Wallingford, 1st Cong. ch. 100 00
Winchester, Cong. ch. 6 23
Winsted, 2d Cong. ch., Rev. N. M. Calhoun, for Haystack offering, 25 00
Woodstock, Mrs. A. P. Kingsbury, 25 00
———, Middlesex Conference, 7 30—2,244 63

New York

Albany, E. T. Strong, 10 00
Angola, Miss A. H. Ames, 5 00
Batavia, 1st Presb. ch., Mrs. E. W. R. Lord, 15 00
Bridgewater, Cong. ch. 25 00
Brooklyn, Clinton-av. Cong. ch., Rev. W. S. Woolworth, 10; Adele Burroughs, 25; "Marion," for Austrian Mission, 10, 45 00
Buffalo, 1st Cong. ch., Mrs. H. N. Fayfield, 5; Marion Whittemore, 7, 12 00
Fishkill-on-Hudson, Miss M. T. Kittredge, 20 00
Fredonia, Rev. H. T. Fuller, 5 00
Groton City, Cong. ch. 5 00
Ithaca, Cong. ch. 1 91
Middletown, 1st Cong. ch. 4 88
Moravia, Mrs. C. L. Tuthill, 115 00
Morrisville, Cong. ch. 32 00
New York, Mrs. S. F. Blodget, 25; H. D. Burnham, 4; D., 10; Friend, 5, 44 00
Niagara Falls, 1st Cong. ch. 20 27
Owego, Cong. ch. 12 00
Oxford, J. C. Estelow, 5 00
Riverhead, Sound-av. Cong. ch., 29.17; J. W. Downs, 5, 34 17
Sherburne, Homer G. Newton, 50 00
Shortsville, Mrs. H. M. Hall, 10 00
Syracuse, Pilgrim Cong. ch. 3 45
Union Falls, Margaret D. B. Lyman, 10 00
Wellsville, 1st Cong. ch. 62 14——546 82

New Jersey

Glen Ridge, Cong. ch. 167 96
Montclair, 1st Cong. ch., W. B. Holmes, 25 00
Newark, Belleville-av. Cong. ch. 55 20
Orange, Highland-av. ch., F. H. Condit, for Haystack offering, 3 00
Plainfield, Cong. ch. 2 00
Verona, Cong. ch. 3 17
Vineland, I. and J. L. Leonard, 2 00——258 33

Pennsylvania

Bangor, Welsh Cong. ch. 5 00
Chambersburg, Emma Curtiss Tucker, 10 00
Duke Center, Rev. John Cunningham, 5 00

Montrose, C. C. Halsey, 5 00
Philadelphia, Park Cong. ch., R. A. Sargent, 10; Rev. E. F. Fales, 10, 20 00
Ridgway, 1st Presb. ch., M. K. Williams, 5; C. D. Osterhout, 10, 15 00
Scranton, Welsh Memorial Cong. ch. 20 00
Slatington, Welsh Cong. ch. 6 00——86 00

Ohio

Chillicothe, Plymouth Cong. ch. 5 00
Cleveland, Hough-av. Cong. ch., for Haystack offering, 131.25; Union Cong. ch., 15; Franklin-av. Cong. ch., 14.71; Euclid-av. Cong. ch., Theodore M. Bates, 10, 170 96
Kent, 1st Cong. ch. 12 34
Lyme, Cong. ch. 19 61
Marietta, Putnam Branch of 1st Cong. ch. 2 50
Medina, Cong. ch. 255 31
Mesopotamia, Cong. ch. 5 78
North Fairfield, 1st Cong. ch. 13 15
Oberlin, 2d Cong. ch., 27.98; Mrs. L. G. B. Hills, 10, 37 98
Oxford, Presb. ch., Mrs. W. A. Eckels and Miss Margaret Williams, 5 00
Sandusky, 1st Cong. ch. 23 15
Troy, 1st Cong. ch. 5 46
Youngstown, Plymouth Cong. ch., Pilgrim Miss. Soc., for Sendai, 30; J. J. Thomas, for student, Foochow, 25, 55 00
——, Friend, 50 00——661 24

District of Columbia

Washington, Mt. Pleasant Cong. ch., M. W. Baldwin, 10 00

Georgia

Savannah, 1st Cong. ch. 2 00

Florida

Avon Park, Union Evan. Cong. ch. 13 63

Young People's Societies

Connecticut. — Elmwood, Y. P. S. C. E., for Pang-Chuang, 3; Lyme, Grassy Hill Y. P. S. C. E., 6; New Milford, 1st Y. P. S. C. E., toward support Rev. J. E. Walker, 7.50; Ridgefield, Y. P. S. C. E., 10; Talcottville, do., for Aruppukottai, 15; West Stafford, do., 5; Winsted, do., for Aruppukottai, 5; Woodbridge, do., for Shao-wu, 2, 53 50
New York. — Groton City, Y. P. S. C. E., 3; Syracuse, Good Will Y. P. S. C. E., for Sholapur, 5; Washington Mills, Y. P. S. C. E., 2.25, 10 25
Pennsylvania. — Harford, Y. P. S. C. E., 2.15; Le Raysville, do., for Shao-wu, 10; Scranton, Sherman-av. Mission Y. P. S. C. E., 4, 16 15
Ohio. — Medina, Y. P. S. C. E., 20; North Fairfield, do., for Aruppukottai, 3; Pierpont, do., for Pang-Chuang, 6.15, 29 15
Georgia. — Macon, Y. P. S. C. E., for Mt. Silinda, 2 00
111 05

Sunday Schools

Connecticut. — Cornwall, 2d Cong. Sab. sch., 3; Falls Village, Cong. Sab. sch., for Harpoot, 1.86; Greenwich, 2d Cong. Sab. sch., 23.30; New Milford, 1st Cong. Sab. sch., toward support Rev. J. E. Walker, 25; Woodbridge, Cong. Sab. sch., 5, 58 16
New York. — Oswego, Cong. Sab. sch. 16 66
New Jersey. — Nutley, St. Paul's Cong. Sab. sch. 10 00
Pennsylvania. — Glenolden, Cong. Sab. sch., for Aruppukottai, 5; Slatington, do., 2, 7 00
Ohio. — Cleveland, Franklin-av. Cong. Sab. sch., 5; do., Eddy Road Cong. Sab. sch., 4.50; Medina, Cong. Sab. sch., 20; Toledo, Washington-st. Cong. Sab. sch., 25, 54 50
Florida. — Avon Park, Union Evan. Cong. Sab. sch., for work in Micronesia, 1 67
147 99

INTERIOR DISTRICT

Kentucky

Berea, Cong. ch. and Y. P. S. C. E., for China, 3; Rev. and Mrs. J. W. Raine, 3, 6 00
Williamsburg, Cong. ch. 11 00——17 00

Alabama

Birmingham, Pilgrim Cong. ch. 3 25
Gate City, Memorial Cong. ch. 4 10
Midland City, Mrs. I. L. Long, 1 00——8 35

Indiana

Fort Wayne, Plymouth Cong. ch. 37 00

Illinois

Aurora, New England Cong. ch. 89 19
Avon, 1st Cong. ch. 5 50
Buda, Mrs. J. B. Stewart, 5 00
Chicago, Sedgwick-st. Cong. ch., Friend, 75; Auburn Park Cong. ch., 36.11; Pilgrim Cong. ch., toward support Rev. C. L. Storrs, 34.50; 1st Cong. ch., 26.30; Evanston-av. Cong. ch., 6.56; Moody Bible Institute, Miss. Study and Prayer Union, for evangelistic work, Harpoot, 25, 203 47
Clifton, Cong. ch. 1 40
Danville, 1st Cong. ch. 7 00
Des Plaines, Cong. ch. 37 10
Dover, Cong. ch., to const. W. H. Geisweller, H. M. 100 00
Lamoille, Cong. ch. 12 94
Marseilles, Mrs. H. E. Baughman, 100 00
Morrison, Robert Wallace, 400 00
Oak Park, 3d Cong. ch. 23 05
Oneida, Ezra Shedd, deceased, 50 00
Ottawa, 1st Cong. ch., C. A. Caton, 5 00
Peoria, 1st Cong. ch. 17 06
Princeton, 1st Cong. ch. 99 34
Rogers Park, Cong. ch. 32 00
Sandoval, Cong. ch. 5 00
Shabbona, Cong. ch. 18 85
Vienna, Cong. ch., for work in China, 6 25
Wythe, Cong. ch. 6 75
Yorkville, Cong. ch. 16 00—1,240 90
Legacies. — Amboy, Elizabeth A. Merigold, 299 70
Cambridge, H. G. Griffin, add'l, 10 00——309 70
1,550 60

Michigan

Ann Arbor, Wm. Biggs, toward support Rev. J. H. Dickson, 25; E. A. Hawley, for do., 4, 29 00
Detroit, 1st Cong. ch., toward support Rev. and Mrs. J. H. Dickson, 200; do., A. B. Lyons, 10, 210 00
Dorr, Almon Gilbert, 5 00
Galesburg, Cong. ch. 4 00
Kalamazoo, 1st Cong. ch., G. Van de Kreeke, 5 00
Lansing, Plymouth Cong. ch. 55 13
Owosso, Mrs. Julia F. Sharts, in memory of Rev. D. W. Sharts, 16 00
Rockford, Cong. ch. 7 20
Saginaw, Mrs. A. M. Spencer, 10 00
——, Friend, toward support Rev. H. C. Hazen, 1,000 00—1,341 33

Wisconsin

Bloomer, Geo. Rush, 9 00
Eau Claire, 1st Cong. ch., for 1906, 39 80
Elkhorn, Cong. ch., Miss L. M. Matheson, 10 00
Elkmound, Cong. ch. 1 00
Grand Rapids, Cong. ch. 10 00
Medford, Cong. ch. 4 50
Pine River, Cong. ch. 2 02
Prescott, 1st Cong. ch. 25 00
Sparta, 1st Cong. ch. 14 72
Stoughton, 1st Cong. ch. 11 50
Whitewater, Cong. ch., of which Rev. E. C. Barnard, 5, 21 47——149 01

Minnesota

Lake City, Cong. ch. 12 82
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 195; Pilgrim Cong. ch., 6; Rev. S. V. S. Fisher, 10, 211 00
St. Paul, People's Cong. ch., for native helpers, care Rev. T. S. Lee, 30 00
Spring Valley, 1st Cong. ch. 6 30
Stewartville, Cong. ch. 17 60——277 72
Legacies.—St. Paul, Anson Blake, by Chas. T. Thompson, Ex'r, 1,500 00
1,777 72

Iowa

Avoca, H. Koehnhack, 2 00
Cedar Falls, Cong. ch. 15 00
Des Moines, Plymouth Cong. ch., toward support Rev. J. K. Browne, and to const. J. W. Mudge, H. M. 140 78
Dubuque, Mrs. Alfred Williams, 4 25
Grinnell, Cong. ch. 101 50
Hinsdale, Cong. ch. 1 00
Long Creek, Welsh Cong. ch. 5 00
Miles, Cong. ch., toward support Dr. C. E. Clark, 25 00
Polk City, Cong. ch. 11 39
Preston, 1st Cong. ch., Rev. and Mrs. Thomlinson, toward support Dr. C. E. Clark, 3 00
Shenandoah, Cong. ch., A. S. Lake, 5 00
Wesley, Rev. J. H. Pedersen, 5 00——318 92

Missouri

Grandin, Cong. ch. 8 86
St. Louis, Pilgrim Cong. ch., 85.96; 1st Cong. ch., H. W. Bidleman, 5, 90 96——99 82

North Dakota

Amenia, Cong. ch. 78 00
Michigan City, Cong. ch. 10 00——88 00

South Dakota

Academy, Cong. ch. 38 93
Geddes, 1st Cong. ch. 3 00
Myron, Cong. ch. 4 00——45 93

Nebraska

Brewster, Cong. ch. 2 50
Geneva, Cong. ch. 10 99
Hastings, 1st Cong. ch. 50 00
Indianola, Thomas Duncan, 1 00
Moulton, Cong. ch. 2 50
West Point, Cong. ch. 7 30
York, Mrs. Emma Curtis, for Mt. Silinda, 10 00——84 29

Kansas

Bradford, C. C. Gardiner, 15 00
Edwardsville, 1st Cong. ch., C. W. Pearson, 5 25
Emporia, 1st Cong. ch. 72 07
Lyons, B. D. Conkling, 10 00
Stockton, J. W. Noyce, 5 00——107 32

Wyoming

Cheyenne, 1st Cong. ch. 33 62
Dayton, Cong. ch. 21 00——54 62

Colorado

Colorado Springs, 1st Cong. ch., toward support Rev. Henry Fairbank, 25; A. A. Blackman, 12, 37 00
Denver, Pilgrim Cong. ch. 2 25——39 25

Young People's Societies

Indiana.—Portland, Y. P. S. C. E., for Aruppukottai, 5 00
Illinois.—Somonauk, Union Y. P. S. C. E., 2.70; Steger, Y. P. S. C. E., for Pang-Chuang, 2.50, and Young Girls' Miss. Circle, for Mt. Silinda, 2.50, 7 70
Michigan.—Breckenridge, Y. P. S. C. E., for Shao-wu, 7 50
Minnesota.—Brainerd, People's Y. P. S. C. E., 4; Lyle, Y. P. S. C. E., for Mt. Silinda, 10; Minneapolis, Oak Park Children's ch., 2.50; St. Paul, Jun. Y. P. S. C. E. of People's ch., for native helpers, care Rev. T. S. Lee, 10, 26 50
Iowa.—Davenport, Edwards Y. P. S. C. E., toward support Rev. Geo. E. White, 15 00
Missouri.—Grandin, Y. P. S. C. E., 1.16; do., Cong. ch., K. O. K. A., 1.55; St. Louis, Pilgrim Y. P. S. C. E., 16.38, 19 09
North Dakota.—Richardton, Stickney Y. P. S. C. E., for Aruppukottai, 1 00
South Dakota.—Rapid City, Y. P. S. C. E. 11 20
Nebraska.—Geneva, Y. P. S. C. E., 5; Lincoln, do., 4, 9 00
Montana.—Billings, 1st Y. P. S. C. E., toward support C. C. Fuller, 15 00
116 99

Sunday Schools

Oklahoma.—Breckenridge, 1st Cong. Sab. sch., for Aruppukottai, 91
Indiana.—Elwood, Cong. Sab. sch., 5; Fort Wayne, Plymouth Cong. Sab. sch., 5, 10 00
Illinois.—Aurora, 1st Cong. Sab. sch., for Aruppukottai, 5.68; Lamoille, Cong. Sab. sch., 5; Ridge, do., 1 85; Wheaton College, Cong. Sab. sch., for Shao-wu, 14, 26 53
Michigan.—Bradley, Cong. Sab. sch., 1.45; Moline, 1st Cong. Sab. sch., for Aruppukottai, 5.20; Rockford, do., 3.80; Traverse City, 1st Cong. Sab. sch., 5, 15 45
Wisconsin.—Maple Valley, Cong. Sab. sch., for Sholapur, 1 75
Minnesota.—Cottage Grove, Cong. Sab. sch. 3 00
Iowa.—Hawarden, 1st Cong. Sab. sch., 5.50; Olds, do., for Sholapur, 6.82, 12 32
North Dakota.—Dwight, Cong. Sab. sch., 2.55; Richardton, Stickney Cong. Sab. sch., for Aruppukottai, 2, 4 55
South Dakota.—Mazeppa, Cong. Sab. sch. 1 75
Nebraska.—Cortland, Cong. Sab. sch., for Aruppukottai, 3 00
Montana.—Wibaux, Cong. Sab. sch., for Aruppukottai, 2 00
Wyoming.—Dayton, Cong. Sab. sch. 2 00
Colorado.—Steamboat Springs, Cong. Sab. sch. 10 00
93 26

PACIFIC DISTRICT

Utah

Ogden, 1st Cong. ch. 12 30
Sandy, Kingsbury Cong. ch. 5 00——17 30

Washington

Almira, 1st Cong. ch. 3 25
Beulah, Cong. ch. 15 00
Cheney, 1st Cong. ch. 5 90
Chewelah, Cong. ch. 8 82
Christopher, White River Cong. ch., of which John A. Stewart, 50, 65 00
Dayton, 1st Cong. ch. 25 00
Edison, Cong. ch. 5 15
Olympia, 1st Cong. ch. 10 75
Spokane, Swed. Cong. ch. 1 00
Steilacoom, Oberlin Cong. ch. 18 00——157 87

Oregon

Portland, 1st Cong. ch., toward support Rev. Geo. W. Hinman, 184 27

California

Alameda, Cong. ch. and Sab. sch. 2 50
Campbell, Cong. ch. 36 40
Cloverdale, Cong. ch. 20 00
Etiwanda, Cong. ch., for Sendai, 12 00
Long Beach, Plymouth Cong. ch. 22 00
Loomis, Cong. ch. 1 80
Los Angeles, Park Cong. ch., 24.25; 1st Cong. ch., R. A. Harris, 10, 34 25
Martinez, Cong. ch. 3 50
Oroville, Cong. ch., add'l, 3 00
Pasadena, Constant friend, 5 00
Petaluma, Cong. ch. Ladies' Miss. Soc., for Shao-wu, 20 00

Rialto, 1st Cong. ch.	10 00	
San Diego, 1st Cong. ch.	37 00	
San Juan Bautista, Cong. ch.	5 00	
San Luis Obispo, Cong. ch., 7.50; do., Ladies' Miss. Soc., 2.50,	10 00	
Santa Barbara, Cong. ch.	54 10	
Tuolumne, G. W. Miller,	2 50	
——, Friends,	100 00	379 05

Territory of Hawaii

Honolulu, through Hawaiian Board, 208 80

Young People's Societies

California.—San Luis Obispo, Y. P. S. C. E. 2 50

Sunday Schools

Utah. — Ogden, 1st Cong. Sab. sch. 4 00
Washington. — Chewelah, 1st Cong. Sab. sch., 1.18; Edison Cong. Sab. sch., 3, 4 18
Oregon. — Patton Valley, Cong. Sab. sch. 3 10
California. — Ceres, Smyrna Park Cong. Sab. sch., for Aruppukottai, 1; Falk, Cong. Sab. sch., 4; Moreno, do., for Aruppukottai, 6.75; Pescadero, do., 4.20; San Luis Obispo, 2.50, 18 45
29 73

MISCELLANEOUS

Canada

Montreal, W. C. A. 31 66

From the Canada Congregational Foreign Missionary Society
Rev. William T. Gunn, Embro, Ontario, *Treasurer* 500 00

Italy

Florence, Friend, 50 00

Bulgaria

——, Friend 75 00

China

Pang-Chuang, Miss H. G. Wyckoff, 5 00

Turkey

Alacham, Nicola Ogolo, for East Central Africa, 4 40

From Jaffna General Medical Mission

For salary T. B. Scott and family, to December 31, 1906, 705 40

From Woman's Medical Mission, Jaffna

For expenses Woman's Medical Mission to December 31, 1906, including allowance paid to Dr. Curr and her traveling expenses to Ceylon, 609 74

FROM WOMAN'S BOARDS

From Woman's Board of Missions
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part,	12,989 92	
For teachers' residence, Umzumbe school,	4,000 00	
For village school building, Sivas,	308 00	
For salary Miss Clarke, Smyrna,	110 00	
For Mabel Brown Memorial, for furnishing schoolroom, Aintab,	483 02	
For salaries in Mexico,	500 00	
For school at Diong-loh,	100 00	
For missionaries, for goods lost *en route*,	274 05	
(From Manhattan ch., New York City, toward support Mrs. F. B. Bridgman, 43.75; from Rutland, Vt., 7.50; from 1st ch., Buffalo, N. Y., toward support Rev. C. M. Warren, 20,)	71 25	18,836 24

From Woman's Board of Missions of the Interior
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 4,550 00

From Woman's Board of Missions for the Pacific
Miss Mary C. McClees, Oakland, California, *Treasurer* 682 00

Additional Donations for Special Objects

New Hampshire. — Hollis, Letitia M. Adams, for Okayama Orphanage, 5; Mt. Vernon, "The Hearthstone," for native worker, care Rev. Edward Fairbank, 50; West Stewartstown, Cong. ch., Mrs. G. E. Tuck, for pupils, care Rev. G. P. Knapp, 8; ——, W., for work, care Rev. T. D. Christie, 5, 68 00

Vermont. — Barre, Y. P. S. C. E., 5, In memoriam, 5, Friend, .50, all for use of Rev. J. X. Miller; Brattleboro, Center Cong. Sab. sch., for pupil, care Mrs. D. M. B. Thom, 25; Westminster, Y. P. S. C. E., for work, care Dr. Harriet Parker, 5, 40 50

Massachusetts. — Amherst, 2d Y. P. S. C. E., for school, care Rev. H. K. Wingate, 3.50; do., Friend, for boys' school, Ing-hok, 5; Boston, Miss A. L. Washburn, for pupil, care Rev. B. K. Hunsberger, 20; do., Co-worker, through Miss E. M. Stone, for Col. and Theol. Institute, Samokov, 50; do., Friends, by Rev. G. H. Gutterson, for Pasumalai College, 4; Everett, 1st Cong. ch., Washburne Y. P. S. C. E., for work, care Rev. E. P. Holton, 20; Fall River, Frank A. Pease, for boys' school, care Rev. E. H. Smith, 5; Globe Village, Julia V. Harwood, for pupil, care Ruth M. Bushnell, 5; Lowell, Mrs. L. E. Shepard, for work, care Rev. H. G. Bissell, 40; Northampton, Edwards ch. Sab. sch., Miss Haynes' class, for hospital in Pang-Chuang, 3; do., do., Kindergarten Dept., for do., 3; Westfield, Mrs. J. A. B. Greenough, for work, care Rev. L. S. Crawford, 50, 208 50

Rhode Island. — Providence, Central Cong. ch., Ministering Children's League, for pupil, formerly care Miss Jane E. Chapin, 25 00

Connecticut. — Glastonbury, Friend, for work, care Rev. H. G. Bissell, 1,000; Hartford, Prospect-av. Sab. sch., for Annie Tracy Riggs Memorial Hospital, 5; Lisbon, Y. P. S. C. E., for boys' boarding school, Ing-hok, 5; New Britain, Center Cong. ch., Friends, for work, care Rev. G. B. Cowles, 25; New Haven, United Cong. ch., for work, care Rev. R. A. Hume, 425; Norwichtown, Friend, for work, care Rev. E. H. Smith, 2; Plantsville, Cong. Sab. sch., for school, Sivas, 22.12; Salisbury, Cong. Sab. sch., Young Men's class, for work, care Rev. R. A. Hume, 30; Saybrook, A. H. Acton, for boys' school, Ing-hok, 1; Somersville, Y. P. S. C. E., for native worker, care Rev. E. H. Smith, 20; Southington, 1st Cong. ch., Friend, for work, care Rev. F. E. Jeffery, 1; Waterbury, Bunker Hill Jun. Y. P. S. C. E., for pupils, care Rev. G. G. Brown, 9.50; Westchester, Cong. ch., for work, care Rev. J. S. Porter, 25; West Hartford, Miss M. O. Richards, for work, care Rev. H. G. Bissell, 12; West Haven, 1st Y. P. S. C. E., for native work, care Rev. G. H. Hubbard, 24, 1,606 62

New York. — Bayshore, Y. P. S. C. E., for work, care Rev. E. G. Tewksbury, 5; Brooklyn, Bethesda Y. P. S. C. E., for work, care Rev. W. W. Wallace, 50; do., M. L. Roberts, 12, Miss M. L. Roberts, 6, Miss J. L. Roberts, 6, and Miss J. P. Roberts, 6, all for pupils, care Rev. B. K. Hunsberger; Castile, Mary T. Greene, for work, care Miss F. K. Bement, 25; New York, Armenian Cong. ch., for native worker, care Rev. H. N. Barnum, 26.50; do., Grace H. Dodge, through Miss E. M. Stone, for Publication Dept., Samokov, care Rev. R. Thomson, 375; do., M. G. Daderrian, for Pera church building fund, 25; Paris, Cong. ch., Judd Mission Band, for church building, care Miss I. M. Blake, 12; Philadelphia, Cong. ch., for use of Rev. Thomas King, 7.21; Tarrytown, Mrs. I. G. Bliss, for work, care Miss Laura Farnham, 5; White Plains, Mrs. E. R. Hubbard, for pupil, Sivas, 17.60, 578 31

New Jersey. — Glen Ridge, Friends in Boys' Mission Band and Sab. sch., for use of Rev. T. F. Hahn, 13 50

PENNSYLVANIA.—Glendale, Wm. Lyon, for work, care Rev. E. H. Smith, 10; Milford, Rev. and Mrs. C. A. White, for Arthur ch., care Rev. J. C. Perkins, 120; Philadelphia (Germantown), ch. of the Atonement, Mrs. A. L. Lowry, for pupils, care M. A. Peacock, 50, 180 00

OHIO.—Cincinnati, Rev. and Mrs. L. W. Mahn, for native worker, care Rev. G. H. Hubbard, 5; Cleveland, Pilgrim Cong. Sab. sch., for native helpers, care Rev. G. D. Wilder, 35; do., W. A. Hillis, for do., 15; do., Mrs. H. B. Newell, for Okayama Orphanage, 10; Huntsburg, Y. P. S. C. E., for use of C. C. Fuller, 5; Oberlin, W. V. Metcalf, for pupils, care Mrs. M. L. Sibley, 30, and for pupils, care Miss E. S. Hartwell, 30, 130 00

VIRGINIA.—Hampton, Union miss. meeting, for Thessalonica Agr. and Ind. Institute, Salonica, through Miss E. M. Stone, 29 01

GEORGIA.———, Friends in Savannah and Augusta, for Thess. Agr. and Ind. Institute, Salonica, through Miss E. M. Stone, 49 61

ALABAMA.—Talladega, 1st Cong. Sab. sch., for pupils in Ceylon, 10 00

ILLINOIS.—Champaign, C. E. Maltby, for evangelistic work in Samokov, 25; Chicago, Kenwood Evan. Cong. ch., N. S. Bouton, for school, care Rev. T. D. Christie, 100; do., Rev. G. S. F. Savage, for student, care do., 25; do., Walter Phillips, for native helper, care Dr. F. F. Tucker, 5; Evanston, 1st Cong. ch., for pupils, care Rev. H. G. Bissell, 100; do., do., Young People's League, for do., 25; do., Mrs. D. M. Buffington, for do., 100; do., Mrs. C. G. Dawes, for do., 115; do., Mrs. E. I. Buffington, for do., 30, and for pupils, care Miss E. B. Fowler, 15; do., Mabel Rice, for work, care Rev. S. C. Bartlett, 1; Geneva, Geo. N. Taylor, for Bible-woman, Sholapur, 20; Oak Park, H. F. Sayles, for native worker, care Rev. F. Bunker, 10; Shabbona, Cong. Sab. sch., Prim. Dept., for pupil, Ahmednagar, 20; Wheaton, College ch., Opportunity Club, for native helper, care Dr. F. F. Tucker, 10, 601 00

MICHIGAN.—Grand Rapids, Park ch. Sab. sch., 18.75, South ch. Y. P. S. C. E., 8.75, Plainfield-av. Y. P. S. C. E., 7.50, Plymouth Y. P. S. C. E., 3.75, East-st. Y. P. S. C. E., 1.50, Smith Memorial Three O'Clocks, .50, all toward support Samuel L. Caldwell, 40 75

WISCONSIN.—Racine, C. E. Vanzant, for pupil, care Rev. F. R. Bunker, 10; River Falls, Cong. ch., Mrs. H. R. Chittenden, for use of Miss C. E. Chittenden, 20, 30 00

MINNESOTA.—Minneapolis, Plymouth Sab. sch., for boys' school, care Miss Anstice Abbott, 69.62; do, Drummond Hall Sab. sch., for work, care Miss M. E. Moulton, 10; Silver Lake, Y. P. S. C. E., for work, care Rev. L. Hodous, 10, 89 62

IOWA.—Ames, 1st Cong. Sab. sch., for native preacher, care Rev. C. R. Hager, 60; Greeley, Emma Bell, for pupil, care Miss M. L. Daniels, 15, 75 00

MISSOURI.—St. Joseph, Tab. Cong. ch., Dr. and Mrs. H. N. Keener, for Ponasang Hospital, 2 00

SOUTH DAKOTA.—Yankton, Y. M. and Y. W. C. A's, for work, care Miss A. Fenenga, 30 00

NEBRASKA.—Columbus, Cong. Sab. sch., Miss Graham's class, for use Miss Nina Rice, 5; Falls City, Mrs. C. H. McDowell, for Williams Hospital, care Dr. Emma Tucker, 8; Hastings, Hans Hansen, for native helper, care Rev. E. W. Ellis, 50, 63 00

MONTANA.—Bozeman, Helen R. Brewer, for pupil, care Rev. H. T. Perry, 10; Columbus, Mrs. L. M. Line, for use of C. C. Fuller, 5, 15 00

CALIFORNIA.—Long Beach, Rev. R. B. Larkin, for pupil, care Rev. H. Fairbank, 20; Mentone, Cong. ch., Mr. and Mrs. T. J. Hammett, for native worker, care Dr. C. R. Hager, 50; Mills College, Tolman Band, for work in Ceylon, 50; San Diego, 1st Cong. ch., S. E. T., for work, care Dr. C. R. Hager, 40; do., do., Friends, for use Miss Laura Smith, 23; San Rafael, Cong. ch., for pupil, care Mrs. M. E. Bissell, 8.20; Sherman, Cong. ch., for work, care Rev. J. C. Perkins, 10, 201 20

CANADA.—Oxenden, Thos. Baldwin, for native helper, care Rev. E. H. Smith, 32 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY

Rev. William T. Gunn, Embro, Ontario, *Treasurer*

For pupil, care Rev. F. W. Macallum, 10 00

TURKEY.—Aintab, Haik Evan. ch. Mission Band, for native preacher, Foochow, 15 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

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For scholarship, care Miss M. M. Patrick,	63 15	
For use of Mrs. H. S. Barnum,	8 00	
For girls' school, care Miss Lucy H. Morley,	15 00	
For hospital, care Rev. W. N. Chambers,	10 00	
For pupils, care Miss E. M. Barnum,	30 00	
For hospital, care Dr. R. P. Hume,	50 00	
Toward furnishing bungalow, care Dr. R. P. Hume,	5 00	
For work, care Mrs. J. E. Abbott,	25 00	
For work, care Rev. B. K. Hunsberger,	20 00	
For pupil, care Miss E. B. Fowler,	25 00	
For Bible-woman, care Mrs. R. Winsor,	24 00	
For work, care Mrs. R. Winsor,	5 00	
For use of Mrs. E. Fairbank,	25 00	
For pupil, care Rev. A. H. Clark,	20 00	
For pupils, care Mrs. M. L. Sibley,	21 00	
For pupil, care Miss Alice U. Hall,	10 00	
For teacher, care Mrs. E. G. Tewksbury,	50 00	
For Okayama Orphanage,	2 00	548 15

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For pupil, care Rev. F. W. Macallum,	5 00	
For native helper, care Rev. C. R. Hager,	30 00	35 00
		4,759 77
Donations received in March,		48,745 92
Legacies received in March,		2,048 94
		50,794 86

Total from September 1, 1906, to March 31, 1907. Donations, $312,677.35; Legacies, $55,745.50 = $368,422.85.

Ruth Tracy Strong Fund

(For work at Beira, East Africa)

For Plant,

OHIO.—Cleveland, Pilgrim Cong. ch., Rev. D. F. Bradley,	5 00
SOUTH DAKOTA.—Fort Pierre, Cong. ch., Rev. Geo. E. Green,	5 00
HAWAII.—Honolulu, Rev. W. D. Westervelt,	55 00
	65 00

For Expense

CONNECTICUT.—Bridgeport, Olivet ch., Bell Mission Band,	5 00
NEW YORK.—White Plains, F. W. Ober,	5 00
MICHIGAN.—Grand Rapids, Mrs. C. U. Clark, 5; Rockwood, Mrs. Edith F. Hall Munro, 5,	10 00
IOWA.—Dubuque, Rev. G. L. Cady,	5 00
	25 00

The Morning Star

NEBRASKA.—Franklin, Cong. Sab. sch. 8 10

Woman's Medical Mission, Jaffna

MASSACHUSETTS.—Springfield, North ch.	150 00
CONNECTICUT.—Rockville, Union ch.	12 50
	162 50